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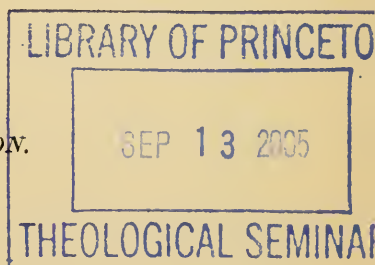
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THE
DOCTRINAL STANDARDS
AND
LITURGY
OF THE
REFORMED DUTCH CHURCH.

[PUBLISHED BY AUTHORITY AND FOR ACCOUNT OF THE SYNOD OF THE
REFORMED DUTCH CHURCH OF SOUTH AFRICA.]

REVISED EDITION.



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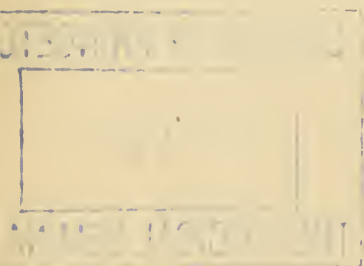


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THE HEIDELBERG CATECHISM,

OR METHOD OF

INSTRUCTION IN THE CHRISTIAN RELIGION,

AS THE SAME IS TAUGHT IN

THE REFORMED CHURCHES AND SCHOOLS IN HOLLAND,
AMERICA, AND IN SOUTH AFRICA.

I. LORD'S DAY.

Question 1. WHAT is your only comfort in life and death ?

Answer. That I with body and soul, *a* both in life and death, *b* am not my own, but belong *c* unto my faithful Saviour Jesus Christ, who, with his precious *d* blood, has fully *e* satisfied for all my sins, and delivered *f* me from all the power of the devil ; and so preserves me *g* that without the will of my heavenly Father, not a hair *h* can fall from my head : yea, that all things must be *i* subservient to my salvation ; and therefore, by his Holy Spirit, he also assures me *j* of eternal life, and makes *k* me sincerely willing and ready henceforth to live unto him.

a 1 Cor. 6 : 19, 20. *b* Rom. 14 : 7, 8, 9. *c* 1 Cor. 3 : 23. *d* 1 Pet. 1 : 18, 19. *e* 1 John 1 : 7. *f* 1 John 3 : 8. Heb. 2 : 14, 15. *g* John 6 : 39, and 10 : 28, 29. *h* Luke 21 : 18. Mat. 10 : 30. *i* Rom. 8 : 28. *j* 2 Cor. 1 : 22, and 5 : 5. *k* Rom. 8 : 14, and 7 : 22.

Q. 2. How many things are necessary for you to know, that enjoying this comfort you may live and die happily?

A. Three *l* ; first, how great *m* my sin and misery are : second, how I may be redeemed *n* from all my sin and misery : third, how I shall express my gratitude *o* to God for such redemption.

l Luke 24 : 47. *m* 1 Cor. 6 : 10, 11. John 9 : 41. Rom. 3 : 10, 19. *n* John 17 : 3. *o* Eph. 5 : 8, 9, 10.

II. LORD'S DAY.

THE FIRST PART.—OF THE MISERY OF MAN.

Q. 3. Whence do you know your misery?

A. From the law of God. *a*

a Rom. 3 : 20.

Q. 4. What does the law of God require of us?

A. Christ teaches us that briefly, Mat. 22 : 37—40. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. *b* This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

b Luke 10 : 27.

Q. 5. Can you keep all these things perfectly?

A. In *c* no wise ; for I am prone by nature to *d* hate God and my neighbour.

c Rom. 3 : 10. 1 John 1 : 8. *d* Rom. 8 . 7. Tit. 3 : 3.

III. LORD'S DAY.

Q. 6. Did God then create man so wicked and perverse

A. By no means ; but God created man good, *a* and after his own image, that is, in true *b* righteousness and holiness, that he might rightly know God his Creator, heartily love him, and live with him in eternal happiness to glorify and praise him. *c*

a Gen. 1 : 31. *b* Gen. 1 : 26, 27. Col. 3 : 10. Eph. 4 : 24. *c* Eph. 1 : 6. 1 Cor. 6 : 20.

Q 7. Whence then comes this depravity of human nature?

A. From the fall and disobedience of our first parents, Adam and Eve, *d* in Paradise; hence our nature has become so corrupt, that we are all conceived and born in sin. *e*

d Gen. 3 : 6. Rom. 5 : 12, 18, 19. *e* Ps. 51 : 5. Gen. 5 : 3.

Q. 8. Are we then so corrupt that we are wholly incapable of doing good, and prone to all wickedness?

A. Yes ; unless we are born again by the Spirit of God. *g*

f Gen. 6 : 5. Job 14 : 4 and 15 : 14, 16. *g* John 3 : 5. Eph. 2 : 5.

IV. LORD'S DAY.

Q. 9. Does not God then do injustice to man, by requiring from him, in his law, that which he cannot perform?

A. No ; for God so created man that he could perform it; but man, by the instigation *c* of the devil, and his own wilful disobedience, *a* deprived himself and all his posterity of those divine gifts.

a Rom. 3 : 5, 6. *b* Eccl. 7 : 29. *c* John 8 : 44. 2 Cor. 11 : 3. Gen. 3 : 4, 7. *d* Rom. 5 : 12.

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?

A. By no *e* means : but He is terribly displeased *f* on account of our original as well as actual sins ; and will punish them in his just judgment, temporally and eternally, as he has declared, *g* “Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.”

e Ps. 5 : 5. *f* Rom. 1 : 18. Deut. 28 : 15. Heb. 9 : 27. *g* Deut. 27 : 26. Gal. 3 : 10.

Q. 11. Is not God then also merciful ?

A. God is indeed *h* merciful, but *i* also just ; therefore his justice requires, *j* that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting *k* punishment, both of body and soul.

h Ex. 34 : 6. *i* Ex. 20 : 5. Deut. 32 : 4. *j* Ps. 5 : 5, 6. *k* Gen. 2 : 17. Mat. 25 : 46. Rom. 6 : 23.

V. LORD'S DAY.

THE SECOND PART.—OF MAN'S DELIVERANCE.

Q. 12. Since then, according to the righteous judgment of God, we deserve temporal and eternal punishment, is there any way by which we may escape that punishment, and be again received into favour ?

A. God will have his justice *a* satisfied : and therefore we must make full *b* satisfaction, either by ourselves, or by another.

a Ex. 34 : 7. *b* Deut. 24 : 16. 2 Cor. 5 : 14, 15.

Q. 13. Can we ourselves then make this satisfaction ?

A. By no *c* means ; but we *d* daily increase our debt.

c Job 9 : 2, 3. Rom. 3 : 20. *d* Hosea 12 : 1. Mat. 6 : 12. Isa. 64 : 6.

Q. 14. Can there be found anywhere, one who is a mere creature, able to satisfy for us?

A. None ; for first, God will not punish any other creature for the sin *e* which man has committed ; and secondly, no mere creature can sustain the burden of God's eternal wrath against sin, and *f* deliver others from it.

e Ezek. 18 : 20. *f* Ps. 130 : 3. Ps 49 : 7, 8.

Q. 15. What sort of a Mediator and Redeemer then must we seek for?

A. For one who is very man, *g* and perfectly righteous ; and yet more powerful than all creatures ; that is, one who is also very *h* God.

g 1 Cor. 15 : 21. Rom. 8 : 3. *h* Rom. 9 : 5. Isa. 7 : 14.

VI. LORD'S DAY.

Q. 16. Why must he be very man, and also perfectly righteous?

A. Because the justice of God requires that the very same human nature which has sinned should *a* make satisfaction for sin ; and because one who is himself a sinner, *b* cannot satisfy for others.

a Rom. 5 : 12, 15. *b* 1 Pet. 3 : 18. Isa. 53 : 11.

Q. 17. Why must he at the same time be also very God?

A. That he might, by the power of his Godhead, *c* sustain in his human nature, the burden of God's wrath ; and might *d* obtain for, and restore to, us, righteousness and life.

c 1 Pet. 3 : 18. Acts 2 : 24. Isa. 53 : 8. *d* 1 John 1 : 2. Jer. 23 : 6. 2 Tim. 1 : 10. John 6 : 51.

Q. 18. Who then is that Mediator, who at the same time is both very God and true and perfectly righteous man?

A. Our Lord Jesus *e* Christ : "who of God is made

unto *f*us wisdom and righteousness, and sanctification and redemption."

e Mat. 1 : 23. 1 Tim. 3 : 16. Luke 2 : 11. *f* 1 Cor. 1 : 30.

Q. 19. Whence do you know this ?

A. From the holy Gospel, which God himself revealed first *g* in Paradise, and afterwards proclaimed by the Patriarchs *h* and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law, and finally accomplished *j* by his only begotten Son.

g Gen. 3 : 15. *h* Gen. 22 : 17, 18, and 28 : 14. Rom 1 : 2. Heb. 1 : 1. *i* John 5 : 46 Heb. 10 : 7-9. *j* Rom. 10 : 4. Heb. 1 : 2 and 13 : 8.

VII. LORD'S DAY.

Q. 20. Are all men then saved by Christ as they had perished through Adam.

A. No ; only *a* those who are by a true faith ingrafted into him and accept of *b* all his benefits.

a Mat. 1 : 21. Isa. 53 : 11. John 10 : 14, 15. *b* John 1 : 12, 13. Rom. 11 : 20. Heb. 10 : 39.

Q. 21. What is true faith ?

A. True faith is not only a certain knowledge, *c* whereby I hold as true all that God has revealed to us in his Word, but also an assured *d* confidence, which the Holy *e* Ghost works by the Gospel *f* in my heart, that not only to others, but to me also, *g* remission of sin, everlasting righteousness *h* and salvation, are freely given by God, *i* and that merely of grace, only for the sake of Christ's merits.

c John 6 : 69. John 17 : 3. Heb. 11 : 3, 6. *d* Eph. 3 : 12. *e* Rom. 1 : 16 and 4 : 16. 1 Cor. 12 : 9. Gal. 5 : 22. Acts 16 : 14. Mat. 16 : 17. John 3 : 5. *f* Rom. 10 : 10, 17. Mat. 9 : 2. *g* Rom. 4 : 24, 25 and 5 : 1. *h* Gal. 2 : 20. Eph. 2 : 8. *i* Rom. 3 : 24-26.

Q. 22. What then is necessary for a Christian to believe?

A. All that is *j* promised us in the Gospel, and is briefly taught us in the articles of our Catholic undoubted Christian faith.

j John 20 : 31. Mat. 28 : 19, 20.

Q. 23. What are these articles?

A. I. *I believe in God the Father ; Almighty, Creator of heaven and earth :*

II. *And in Jesus Christ, his only begotten Son, our Lord :*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary :*

IV. *Suffered under Pontius Pilate : was crucified, dead and buried : He descended into hell :*

V. *The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty :*

VII. *Whence He shall come to judge the living and the dead.*

VIII. *I believe in the Holy Ghost :*

IX. *I believe in a holy Catholic Church : the communion of saints :*

X. *The forgiveness of sins :*

XI. *The resurrection of the body :*

XII. *And the life everlasting. AMEN.*

VIII. LORD'S DAY.

Q. 24. How are these articles divided?

A. Into three parts ; the first *a* is of God the Father, and our creation ; the second, *b* of God the Son, and our redemption ; the third, *c* of God the Holy Ghost, and our sanctification.

a Gen. 1. *b* 1 Pet. 1 : 18, 19. *c* 1 Pet. 1 : 2, 22.

Q. 25. Since there is only one *d* divine essence, why do you speak of Father, Son, and Holy Ghost?

A. Because God has so *e* revealed himself in his Word, that these three distinct persons are the one only, true, and eternal God.

d Deut. 6 : 4. *e* Gen. 1 : 26. Isa. 61 : 1. John 14 : 16, 17. 1 John 5 : 7. John 1 : 18. Mat. 28 : 19. 2 Cor. 13 : 14. Eph. 2 : 18. Rom. 1 : 4 5.

IX. LORD'S DAY.

OF GOD THE FATHER.

Q. 26. What do you believe when you say, "*I believe in God the Father, Almighty, Creator of heaven and earth?*"

A. That the eternal Father of our Lord Jesus Christ (who *a* of nothing created heaven and earth, with all that is in them : who still upholds and *b* governs the same by his eternal counsel and providence), is for the sake of Christ his Son, my God and my Father, in whom I put such trust, that I have no doubt, but he will provide me with all things necessary *c* for soul and body : and further, that he will *d* turn to my advantage whatever evils he sends upon me in this valley of tears, because he is able to do it, being almighty *e* God, and willing, being a *f* faithful Father.

a Gen. 1 and 2. Ps. 33 : 6. *b* Ps. 115 : 3. Mat. 10 : 29. Heb. 1 : 3. John 5 : 17. *c* John 1 : 12, 16. Rom. 8 : 15, 16. Gal. 4 : 5, 6. Eph. 1 : 5. 1 John 3 : 1. *d* Rom. 8 : 28. *e* Job 22 : 25. Rom. 4 : 21. *f* Mat. 6 : 26 and 7 : 11. 2 Cor. 6 : 18.

X. LORD'S DAY.

Q. 27. What do you understand by the providence of God?

A. The almighty and everywhere present power *a* of God, whereby he *b* upholds and governs as with his hand, heaven, earth, and all creatures; so that herbs and grass, rain *c* and drought, fruitful *d* and barren years, meat and drink, *e* health and sickness, *f* riches and poverty, yea, and all things *g* come not by chance, but by his fatherly hand.

a Acts 17 : 25-28. *b* Heb. 1 : 3. *c* Jer. 5 : 24. *d* Acts 14 : 17. *e* Job 5 : 18. John 9 : 3. *f* Prov. 22 : 2. Job 1 : 21. *g* Mat. 10 : 29. 30. Eph. 1 : 11.

Q. 28. What advantage is it to us to know that God has created, and by his providence still upholds all things?

A. That we may be patient *h* in adversity, thankful *i* in prosperity, and that in all things, which may hereafter befall us, we may firmly *j* trust our faithful God and Father, that nothing shall *k* separate us from his love, since all creatures are so in his power, that without his will they *l* cannot so much as move.

h Rom. 5 : 3. Ps. 39 : 9. *i* Deut. 8 : 10. 1 Thess. 5 : 18. *j* Rom. 5 : 3-6. *k* Rom. 8 : 38, 39. *l* Job 1 : 12 and 2 : 6. Isa. 10 : 15.

XI. LORD'S DAY.

OF GOD THE SON.

Q. 29. Why is the Son of God called Jesus, that is Saviour?

A. Because he saves us and delivers us from our *a* sins ; and moreover, because *b* salvation should not be sought, nor can it be found, in any other.

a Mat. 1 : 21. *b* Acts 4 : 12.

Q. 30. Do they then believe in Jesus the only Saviour, who seek their salvation and happiness in saints, in themselves, or anywhere else ?

A. They do not ; for though they boast of him in word, yet in deed they deny *c* Jesus the only Redeemer and Saviour ; for one of these two things must be true, either that Jesus is not a complete Saviour ; or that they, who by a true faith receive this Saviour, must find in him all that is *d* necessary to their salvation.

c 1 Cor. 1 : 13, 31. Gal. 5 : 4. *d* Col. 2 : 20. Isa. 9 : 6, 7. Col. 1 : 19, 20.

XII. LORD'S DAY.

Q. 31. Why is He called CHRIST, that is, anointed ?

A. Because He is ordained of God the Father, and *a* anointed with the Holy Ghost, to be our *b* chief Prophet and Teacher ; who has fully revealed to us the secret counsel and will of God concerning our redemption ; and to be our only High Priest, *c* who by the one sacrifice of his body has redeemed us, and makes continual *d* intercession with the Father for us ; and also to be our eternal King, *e* who governs us by his Word and Spirit, and who defends and *f* preserves us in (the enjoyment of) that salvation which he has purchased for us.

a Heb. 1 : 9. *b* Deut. 18 : 18. Acts 3 : 22. John 1 : 18 and 15 : 15. Mat. 11 : 27. *c* Ps. 110 : 4. Heb. 7. 21 and 10 : 14. *d* Rom. 8 : 34. *e* Ps. 2 : 6. Luke 1 : 33. *f* Mat. 28 : 18. John 10 : 28.

Q. 32. But why are you called a Christian?

A. Because I am a member of Christ *g* by faith and thus am partaker *h* of his anointing, in order that I may *i* confess his name and present myself a living *j* thankoffering to him : and that I with a free and good conscience, may fight against sin and *k* Satan in this life, and hereafter *l* reign with him eternally over all creatures.

g 1 Cor. 6 : 15. *h* 1 John 2 : 27. Joel 2 : 28.
i Mat. 10 : 32. *j* Rom. 12 : 1. *k* Eph. 6 : 11, 12.
l 1 Tim. 1 : 18, 19. *l* 2 Tim. 2 : 12.

XIII. LORD'S DAY.

Q. 33. Why is Christ called *the only begotten Son of God*, since we are also the children of God?

A. Because Christ alone is the eternal and natural Son of *a* God ; but we are children *b* adopted of God, by grace, for his sake.

a John 1 : 1. Heb. 1 : 2. Gal. 4 : 4. Ps. 2 : 7.
b Rom. 8 : 15-17. Eph. 1 : 5 : 6.

Q. 34. Why do you call him our Lord?

A. Because he has redeemed us both soul and body, from all our sins, not with gold or silver, *c* but with his precious blood, and has delivered us from all power of the devil, and thus taken us to be his own.

c 1 Pet, 1 : 18, 19. 1 Cor. 6 : 20.

XIV. LORD'S DAY.

Q. 35. What is meant by these words, "*He was conceived by the Holy Ghost, born of the Virgin Mary?*"

A. That God's eternal Son, who *a* is, and continues true and eternal *b* God, took upon him the very nature *c* of man, of the flesh and *d* blood of the Virgin Mary, by the operation of the Holy Ghost ; *e* that he might also be the true seed of David, *f* like unto his brethren in all things, *g* sin excepted.

a John 1 : 1. Col. 1 : 15. Heb. 1 : 5. *b* Rom. 9 : 5. 1 John 5 : 20. Heb. 1 : 8. *c* John 1 : 14. Gal. 4 : 4. *d* Mat. 1 : 18. Luke. 1 : 35. *e* Acts 2 : 30. Rom. 1 : 3. *f* Heb. 2 : 17. Phil. 2 : 7. *g* Heb. 4 : 15.

Q. 36. What benefit do you receive by Christ's holy conception and nativity ?

A. That he is our *g* mediator, and with his innocence and perfect holiness covers, in the sight of *h* God, my sins, wherein I was conceived and brought forth.

g Heb. 2 : 16, 17. 1 Tim. 2 : 5. *h* Ps. 32 : 1. 1 Cor. 1 : 30. Rom. 8 : 34.

XV. LORD'S DAY.

Q. 37. What do you understand by the words, "*He suffered?*"

A. That he all the time that he lived on earth, but especially at the end of his life, *a* sustained in body and soul, the wrath of God against the sins of all mankind : that so by his passion, as the only *b* propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

a 1 Pet. 2 : 24. Isa. 53 : 12. *b* 1 John 2 : 2. Rom. 3 : 25.

Q. 38. Why did he *suffer under Pontius Pilate*, as his judge ?

A. That he, being innocent, and yet condemned *c* by an earthly judge, might thereby free us from the severe judgment of God to which we were exposed. *d*
c Luke 23 : 14. John 19 : 4. Ps. 69 : 4. *d* Gal. 3 : 13. 14.

Q. 39. Is there anything more in his being *crucified* than if he had died some other death?

A. Yes there is ; for thereby I am assured that he took on him the curse which lay upon me, for the death of the cross was *c* accursed of God.

c Deut. 21 : 23. Gal. 3 : 13.

XVI. LORD'S DAY.

Q. 40. Why was it necessary for Christ to humble himself even *unto death*?

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made *a* in no other way than by the death of the Son *b* of God.

a Gen. 2 : 17. Heb. 9 : 22. *b* Heb. 2 : 9, 10. Phil. 2 : 8. Luke 24 : 25, 26.

Q. 41. Why was he also "*buried*?"

A. To prove thereby that he *c* was really dead.

c Acts 13 : 29. Mark 15 : 43-46.

Q. 42. Since then Christ died for us, why must we also die?

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into *d* eternal life.

d John 5 : 24. Phil. 1 : 23.

Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

A. That by virtue thereof, our old man is crucified,

dead, and *e* buried with him, that so the corrupt inclinations of the flesh may no more *f* reign in us, but that we may *g* offer ourselves unto him a sacrifice of thanksgiving.

e Rom. 6 : 6, 7, &c. *f* Rom. 6 : 12. *g* Rom. 12 : 1.

Q. 44. Why is there added, "*he descended into hell?*"

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his unutterable anguish, pain, terror, and hellish agony, into which he was plunged during all his sufferings, but especially on the cross, has *h* delivered me from the anguish and torments of hell.

h Isa. 53 : 10. Mat. 27 : 46.

XVII. LORD'S DAY.

Q. 45. How does the resurrection of Christ benefit us?

A. First, by his resurrection he has overcome death, that he might *a* make us partakers of that righteousness which he had procured for us by his death; secondly, we are also by his power *b* raised up to a new life; and lastly, the resurrection of Christ is a *c* sure pledge of our blessed resurrection.

a 1 Cor. 15 : 16. Rom. 4 : 25. *b* Rom. 6 : 4. Col. 3 : 1, &c. *c* 1 Cor. 15. Rom. 8 : 11.

XVIII. LORD'S DAY.

Q. 46. How do you understand these words, "*he ascended into heaven?*"

A. That Christ was *a* taken up in sight of his disciples, from earth into heaven, and that He is *b* there on our behalf until he come again to judge the living and the dead.

Acts 1 : 9. Mark 16 : 19. Heb. 4 : 14. Rom. 8 : 34. Eph. 4 : 10.

Q. 47. Is not Christ then with us even to the end of the world, as He has promised?

A. Christ is very man and very God : as to his *c* human nature, He is no more on earth ; but with respect to his *d* Godhead, majesty, grace, and Spirit, He is never absent from us.

c Acts 3 : 21. John 3 : 13. John 16 : 28. *d* Mat. 28 : 20.

Q. 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures is Christ separated from one another?

A. Not at all ; for since the Godhead is incomprehensible and *e* omnipresent, it must necessarily follow that *f* the same is indeed beyond its assumed human nature, but nevertheless is also within it, and remains personally united to it.

e Acts 7 : 49. Ps. 139 : 7-10. *f* Mat. 28 : 20. John 16 : 28 and 17 : 11. John 3 : 13.

Q. 49. Of what advantage to us is Christ's *ascension into heaven*?

A. First, that He is our *g* Advocate in the presence of his Father in heaven ; secondly, that we have our flesh in heaven, as a sure pledge that He, as the head, will also *h* take up to himself us his members ; thirdly, that He *i* sends us his Spirit as an earnest, by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, *j* and not things on the earth."

g Heb. 9 : 24. 1 John 2 : 1. Rom. 8 : 34. *h* John 14 : 2. Eph. 2 : 6. *i* John 14 : 16. 2 Cor. 1 : 22. 2 Cor. 5 : 5. *j* Col. 3 : 1. Phil. 3 : 20.

XIX. LORD'S DAY.

Q. 50. Why is it added "*and sitteth at the right hand of God?*"

A. Because Christ is ascended into heaven to the end, that he might there *a* appear as Head of his Church, by whom the Father *b* governs all things.

a Eph. 1 : 20-22. Col. 1 : 18. *b* Mat. 28 : 18. John 5 : 22.

Q. 51. How does this glory of Christ, our Head, benefit us ?

A. First, that by his Holy Spirit He *c* pours out heavenly graces upon us his members ; and then, that by his power He defends *d* and preserves us against all enemies.

c Eph. 4 : 8. *d* Ps. 2 : 9. John 10 : 28.

Q. 52. What comfort is it to you that "*Christ shall come again to judge the living and the dead?*"

A. That in all my sorrows and persecutions, with uplifted head *e* I look for the very same person, who before placed himself for my sake under the judgment of God, and has removed all curse from me, to come as judge from heaven : who shall cast all his *f* and my enemies into everlasting condemnation, but shall take *g* me up with all the elect to himself, into heavenly joy and glory.

e Luke 21 : 28. Rom. 8 : 23, 24. 1 Thess. 4 : 16. *f* 2 Thess. 1 : 6-9. Mat. 25 : 41. Mat. 25 : 34.

XX. LORD'S DAY.

OF GOD THE HOLY GHOST.

Q. 53. What do you believe concerning *the Holy Ghost?*

A. First, that He is true and coëternal God with

the Father and the *a* Son ; secondly, that he is also given unto *b* me, to *c* make me by true faith partaker of Christ and all his benefits, that he may *d* comfort me and *e* abide with me for ever.

a Gen. 1 : 2. Isa. 48 : 16. Mat. 28 : 19. *b* 1 Cor. 3 : 16. 2 Cor. 1 : 22. *c* Gal. 3 : 14. 1 Pet. 1 : 2. *d* Acts 9 : 31. *e* John 14 : 16. 1 Pet. 4 : 14.

XXI. LORD'S DAY.

Q. 54. What do you believe concerning the "*Holy Catholic Church*" of Christ?

A. That the Son of God *a* from the *b* beginning to the end of the world, gathers, *c* defends, and *d* preserves to himself by his *e* Spirit and Word, out of the *f* whole human race, a *g* Church chosen to everlasting life, in unity of the true faith ; and that I am and for ever shall remain, a *h* living member thereof.

a John 10 : 11. *b* Gen. 26 : 4. *c* Rom. 9 : 24. Eph. 1 : 10. *d* John 10 : 16. *e* Isa. 59 : 21. *f* Deut. 10 : 14, 15. *g* Acts 13 : 48. *h* 1 Cor. 1 : 8, 9. Rom. 8 : 35, etc.

Q. 55. What do you understand by "*the communion of saints*?"

A. First, that each and all who believe, being members of Christ, are together *i* partakers of him and of all his riches and gifts : secondly, that every one must know it to be his duty, readily and *j* cheerfully to employ his gifts for the advantage and salvation of the other members.

i 1 John 1 : 3, 4. John 15 : 5. 1 Cor. 12 : 13. *j* 1 Cor. 13 : 5. Phil. 2 : 4-6.

Q. 56. What do you believe concerning "*the forgiveness of sins*?"

A. That God, for the sake of *k* Christ's satisfaction, will no more *l* remember all my sins, nor my corrupt nature, against which I have to struggle all my life long ; but will of his grace grant me the righteousness of Christ, that I may never come under the judgment of God.

k 1 John 2 : 2. 2 Cor. 5 : 19, 21. *l* Jer. 31 : 34. Ps. 103 : 3, 4, 10, 11. Rom. 8 : 1-3. *m* John 3 : 18. Rom. 8 : 34.

XXII. LORD'S DAY.

Q. 57. What comfort does the "*resurrection of the body*" afford you?

A. That not only my soul after this life shall be immediately taken *a* up to Christ its head ; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and *b* made like unto the glorious body of Christ.

a Luke 23 : 43. Phil. 1 : 23. *b* 1 Cor. 15 : 53. Job 19 : 25, 26. Phil. 3 : 21.

Q. 58. What comfort do you derive from the article of "*life everlasting*?"

A. That *c* since I now feel in my heart the beginning of eternal joy, I shall, after this life, *d* inherit perfect blessedness, which *e* "eye hath not seen, nor ear heard, neither hath entered into the heart of man," and that, to praise God therein for ever.

c 2 Cor. 5 : 2, 3, 6. Rom. 14 : 17. *d* Psa. 16 : 11. 1 Pet. 1 : 5, 9. *e* 1 Cor. 2 : 9.

XXIII. LORD'S DAY.

Q. 59. But what does it benefit you now to believe
ll this?

A. That I am righteous in Christ before God, and an heir of eternal life. *a*.

a Rom. 5 : 1. Rom. 1 : 17. John 3 : 36.

Q. 60. How are you righteous before God?

A. Only *b* by true faith in Jesus Christ : so that, though my conscience accuse me, that I have grievously transgressed all the commandments of God, and *c* kept none of them, and am still *d* prone to all evil, nevertheless, God, without any *e* merit of mine, of mere *f* grace, *g* grants and *h* imputes to me the perfect *i* satisfaction, righteousness and holiness of Christ, even as if I had never had nor committed any sin : yea, as if I had fully *j* accomplished all that obedience which Christ has accomplished for me, *k* inasmuch as I embrace such a benefit with a believing heart.

b Rom. 3 : 22, etc. Gal. 2 : 16. Eph. 2 : 8, 9.

c Rom. 3 : 9, etc. *d* Rom. 7 : 23. *e* Rom. 3 : 24.

f Tit. 3 : 5. Eph. 2 : 8, 9. *g* Rom. 4 : 4, 5. 2

Cor. 5 : 19. *h* Rom. 4 : 24. *i* Rom. 3 : 24, 25. *j* 2

Cor. 5 : 21. *k* Rom. 3 : 28. John 3 : 18.

Q. 61. Why do you say that you are righteous by faith only?

A. Not that I am acceptable to God on account of the *l* worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ are my righteousness before *m* God ; and that I can not receive *n* and appropriate the same in any other way than by faith only.

l Ps. 16 : 2. Eph. 2 : 8, 9. *m* 1 Cor. 1 : 30. 1

Cor. 2 : 2. *n* 1 John 5 : 10.

XXIV. LORD'S DAY.

Q. 62. But why cannot our good works be our righteousness before God, nor even a part thereof?

A. Because the righteousness, which can stand in the judgment of God, must be absolutely perfect, and in all respects *a* conformable to the divine Law : and also, that our best works in this life are all imperfect and *b* polluted with sins?

a Gal. 3 : 10. Deut. 27 : 26. *b* Isa. 64 : 6.

Q 63. Is there then no merit in our good works which God nevertheless will reward in this and in a future life?

A. This reward is not of merit, but of grace. *c*

c Luke 17 : 10.

Q. 64. But does not this doctrine make men careless and wicked?

A. By no means : for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of *d* gratitude.

d Mat. 7 : 17, 18. John 15 : 5.

XXV. LORD'S DAY.

OF THE SACRAMENTS.

Q. 65. Since then it is only faith that makes us partakers of Christ and all his benefits, whence does this faith proceed?

A. From the Holy Ghost, who works *a* faith in our hearts by the preaching of the Gospel, and *b* confirms it by the use of the Sacraments.

a Eph. 2 : 8 and 6 : 23. Phil. 1 : 29. *b* Mat. 28 : 19. Rom. 4 : 11.

Q. 66. What are the Sacraments?

A. The Sacraments are holy visible signs and seals, instituted by God, in order that by the use thereof He may the more fully declare and seal to us the promise of the Gospel, namely : that He of grace grants us forgiveness of sin

and *c* life eternal, for the sake of that one sacrifice of Christ, finished on the cross.

c Gen. 17 : 11. Rom. 4 : 11. Ex. 12 : Lev. 6 : 25. Acts 22 : 16 and 2 : 38. Mat. 26 : 28.

Q. 67. Do then both the Word and the Sacraments tend to direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

A. Yes, indeed : for the Holy Ghost teaches us in the Gospel, and assures us by the Sacraments, *d* that all our salvation depends upon that one sacrifice of Christ which was offered for us on the cross.

d Rom. 6 : 3. Gal. 3 : 27.

Q. 68. How many Sacraments has Christ instituted in the new Covenant or Testament?

A. *c* Two: namely, Holy Baptism and the Holy Supper.

c 1 Cor. 10 : 2-4.

XXVI. LORD'S DAY.

OF HOLY BAPTISM.

Q. 69. How are you admonished and assured by Holy Baptism, that you are a partaker of the one sacrifice of Christ upon the cross?

A. Thus : that Christ appointed *a* this external washing with water, adding thereto this *b* promise, that I am as certainly washed by his blood and Spirit from the pollution of my soul, that is, from all my sins, as I am *c* washed externally with water, by which the impurity of the body is commonly washed away.

a Mat. 28 : 19. Acts 2 : 38. *b* Mark 16 : 16. Mat. 3 : 11. Rom. 6 : 3. *c* Mark 1 : 4. Luke 3 : 3.

Q. 70. What is it to be washed with the blood and Spirit of Christ?

A. It is to receive of God the forgiveness of sins, freely, for the sake of Christ's blood, which he *d* shed for us in his sacrifice upon the cross : and also to be renewed by the Holy Ghost, and sanctified to be members of Christ in order that we may more and more die unto sin, and *e* lead a godly and unblamable life.

d Heb. 12 : 24. 1 Pet. 1 : 2. Rev. 1 : 5. *e* John 1 : 33. Rom. 6 : 4. Col. 2 : 11.

Q. 71. Where has Christ promised us that he will as certainly wash us by his blood and Spirit, as we are washed with the water of Baptism?

A. In the institution of Baptism, which is as follows : *f* "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *g*;" "he that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned." This promise is also repeated, where the Scripture calls Baptism "the *h* washing of regeneration, and the washing *i* away of sins."

f Mat. 28 : 19. *g* Mark 16 : 16. *h* Tit. 3 : 5. *i* Acts 22 : 16.

XXVII. LORD'S DAY.

Q. 72. Is, then, the external Baptism with water, the washing away of sin itself?

A. Not at all : for only the *a* blood of Jesus Christ and the Holy Ghost, cleanse us from all *b* sin.

a Mat. 3 : 11. 1 Pet. 3 : 21. *b* 1 John 1 : 7. 1 Cor. 6 : 11.

Q. 73. Why then does the Holy Ghost call Baptism

“the washing of regeneration,” and “the washing away of sins?”

A. God does not speak thus without great reason, namely, not only thereby to teach us, that as the impurity of the body is purged away by water, so our sins are *e* taken away by the blood and Spirit of Jesus Christ; but especially, that by *d* this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins, as truly as we are externally washed with water.

e Rev. 1 : 5. 1 Cor. 6 : 11. *d* Mark 16 : 16. Gal. 3 : 27.

Q. 74. Are infants also to be baptized?

A. Yes; for since they, as well as adults, are included in the *e* Covenant and *f* Church of God, and since *g* redemption from sin by the blood of Christ and the *h* Holy Ghost who is the author of faith, is promised to them no less than to adults, they also must therefore be incorporated by Baptism as a sign of the Covenant into the Christian Church, and be distinguished *i* from the children of unbelievers, as was done in the old Covenant or Testament by *j* circumcision, instead of which, *k* Baptism has been instituted in the New Covenant.

e Gen. 17 : 7. Acts 2 : 39. *f* 1 Cor. 7 : 14. Joel 2 : 16. *g* Mat. 19 : 14. *h* Luke 1 : 15. Ps. 22 : 10. Acts 2 : 39. *i* Acts 10 : 47. 1 Cor. 12 : 13 and 7 : 14. *j* Gen. 17 : 14. *k* Col. 2 : 11-13.

XXVIII. LORD'S DAY.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

Q. 75. How are you admonished and assured in the Holy Supper that you are a partaker of

that one sacrifice of Christ, finished on the cross, and of all his benefits ?

A. Thus : that Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him ; *a* adding these promises : first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup given to me : and further, that he nourishes and refreshes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth, the bread and cup of the Lord, as certain signs of the body and blood of Christ.

a Mat. 26 : 26-28. Mark 14 : 22-24. Luke 22 : 19, 20. 1 Cor. 10 : 16 and 11 : 23-25.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to *b* obtain the pardon of sin and life eternal ; but moreover also, to become more and more *c* united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us ; so that we, *d* though Christ is in heaven and we on earth, are nevertheless “ flesh of his flesh, and bone of *e* his bones ;” and that we live *f* and are governed for ever by one Spirit, even as members of the same body are by one soul.

b John 6 : 35, 40, 47, 48, 50, 51, 53, 54. *c* John 6 : 55, 56. *d* Acts 1 : 9-11 and 3 : 21. 1 Cor. 14 : 26. *e* Eph. 5 : 29-32. 1 Cor. 6 : 15, 17, 19. 1 John 3 : 24. *f* John 6 : 56-58. Eph. 4 : 15, 16.

Q. 77. Where has Christ promised that he will as certainly nourish and refresh believers with his body and blood, as they eat of this broken bread, and drink of this cup ?

A. In the institution of the Supper, which is

as follows : *g* “ The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you ; this do in remembrance of me : after the same manner also he took the cup, when he had supped, saying, this *h* cup is the New Testament in my blood ; *i* this do ye, as oft as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”

This promise is also repeated by the holy Apostle Paul, where he says, *j* “ The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? for we, being many, are one bread and one body, for we are all partakers of that one bread.”

g 1 Cor. 11 : 23. Mat. 26 : 26. Mark 14 : 22. Luke 22 : 19. *h* Ex. 24 : 8. Heb. 9 : 20. *i* Ex. 13 : 9. 1 Cor. 11 : 26. *j* 1 Cor. 10 : 16, 17.

XXIX. LORD’S DAY.

Q. 78. Do then the bread and wine become the real body and blood of Christ ?

A. Not at all : *a* but as the water in Baptism is not changed into the blood of Christ, neither is the washing away of sin itself, of which it is only the sign and divinely appointed pledge, so the bread in the Lord’s Supper does not become the real *b* body of Christ ; though, agreeably to the *c* nature and properties of sacraments, it is called the body of Christ Jesus.

a 1 Cor. 10 : 1-4. 1 Pet. 3 : 21. John 6 : 35, 62, 63. *b* 1 Cor. 10 : 16, etc., and 11 : 20, etc. *c* Gen. 17 : 10, 11, 14. Ex. 12 : 26, 27, 43, 48. Acts 7 : 8. Mat. 26 : 26. Mark 14 : 24.

Q. 79. Why then does Christ call the bread his body, and the cup his blood, or the New Covenant in his blood ; and Paul, the “Communion of the body and blood of Christ?”

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are *d* fed to eternal life ; but more especially by these visible signs and pledges to assure us, that we by the operation of the Holy Ghost as really become partakers of his true body and blood as we *e* receive by the mouth of our body these holy signs in remembrance of him ; and that all his sufferings *f* and obedience are as certainly ours, as if we had in our own person suffered and made satisfaction for our sins to God.

d John 6 : 51, 55, 56. *e* 1 Cor. 10 : 16, 17 and 11 26-28. Eph. 5 : 30. *f* Rom. 5 : 9, 18, 19 and 8 : 4.

XXX. LORD'S DAY.

Q. 80. What difference is there between the Lord's Supper and the Popish Mass ?

A. The Lord's Supper testifies to us that we have full pardon of all sin *a* through the only sacrifice of Jesus Christ, which he himself has once finished on the cross ; and that we by the Holy Ghost are incorporated *b* into Christ, who, according to his human nature, is not on earth, but in *c* heaven, at the right hand of God his Father, and will there *d* be worshipped by us. But the Mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests ; and further, that Christ is bodily present under the form of bread and wine, and

therefore is to be *e* worshipped in them ; thus the Mass is in reality nothing else than a *f* denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

a Heb. 7 : 27 and 9 : 12, 26. Mat. 26 : 28. Luke 22 : 19, 20. 2 Cor. 5 : 21. *b* 1 Cor. 6 : 17 and 12 : 13. *c* Heb. 1 : 3 and 8 : 1, etc. *d* Col. 3 : 1. Phil. 3 : 20. Luke 24 : 52, 53. Act 7 : 55. *e* In canone Missæ and de consecra. distinct. 2 Concil. Trid. Sess. 13 : 15. *f* Isa. 1 : 11, 14. Mat. 15 : 9. Col. 2 : 22, 23. Jer. 2 : 13.

Q. 81. For whom is the Lord's Supper instituted ?

A. For those who abhor themselves on account of their sins, and yet trust that these are forgiven them for the sake of Christ ; and that their remaining infirmities *h* are covered by his passion and death, and who also earnestly *i* desire more and more to strengthen their faith and amend their life ; but hypocrites, and such as turn not to God, with sincere hearts, eat and *j* drink judgment to themselves.

g Mat. 5 : 3, 6. Luke 7 : 37, 38 and 15 : 18, 19. Isa. 66 : 2. *h* Ps. 103 : 3. *i* Ps. 116 : 12-14. 1 Pet. 2 : 11, 12. *j* 1 Cor. 10 : 20 : etc., and 11 : 28, etc. Tit. 1 : 16. Ps. 50 : 15, 16.

Q. 82. May these also be admitted to this Supper, who by their confession and life, prove themselves to be unbelievers and ungodly ?

A. No : for by so doing the covenant of God would be profaned, and his wrath *h* kindled against the whole congregation : therefore it is the duty of the Christian Church, according to the appointment of *l* Christ and his Apostles, to exclude such persons, by the keys of the Kingdom of heaven, till they show amendment of life.

k 1 Cor. 10 : 21 and 11 : 30, 31. Isa. 1 : 11, 13. Jer. 7 : 21. Ps. 50 : 16, 22. *l* Mat. 18 : 17, 18.

XXXI. LORD'S DAY.

Q. 83. What are *a* the keys of the Kingdom of Heaven?

A. The preaching *b* of the holy Gospel, and Christian discipline, *c* or excommunication from the Christian Church : by both which, the Kingdom of Heaven is opened to believers, and shut against unbelievers.

a Mat. 16 : 19. *b* John 20 : 23. *c* Mat. 18 : 15-18.

Q. 84. How is the Kingdom of Heaven opened and shut by the preaching of the holy Gospel?

A. Thus : when, according to the commandment of *d* Christ, it is declared and publicly testified to each and all who believe that, whenever they *e* receive the promise of the Gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits ; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they lie under the wrath of God, and eternal *f* condemnation, so long as they are *g* unconverted : according to which testimony of the Gospel, God will judge them both and the life to come.

d Mat. 28 : 19. *e* John 3 : 18, 36. Mark 16 : 16. *f* 2 Thes. 1 : 7-9. *g* John 20 : 21-23. Mat. 16 : 19. Rom. 2 : 2, 13-17.

Q. 85. How is the Kingdom of Heaven shut and opened by Christian discipline?

A. Thus : when, according *h* to the commandment of Christ, those who, under the name of Christians, teach unchristian doctrines or lead offensive lives, and will not, after frequent admonition, renounce their errors and wicked course of life, are complained of to the Church, *j* or to those who are

h Mat. 18 : 15. *i* 1 Cor. 5 : 12. *j* Mat. 18 : 15-18.

thereunto *k* appointed by the Church : and if they despise their admonition, *l* are by them forbidden the use of the Sacraments, whereby they are excluded from the Christian Church, and by God himself from the Kingdom of Christ, and when they promise and show real amendment, are again *m* received as members of Christ and his Church.

k Rom. 12 : 7-9. 1 Cor. 5 : 28. 1 Tim. 5 : 17. 2 Thes. 3 : 14 : *l* Mat. 18 : 17. 1 Cor. 5 : 3-5. *m* 2 Cor. 2 : 6-8. 10 : 11. Luke 15 : 18.

THIRD PART

XXXII. LORD'S DAY.

THE THIRD PART.—OF GRATITUDE.

Q. 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of our own, why must we still do good works?

A. Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image ; that so we may by our whole conduct show our gratitude *a* to God for his benefits, and that He may be *b* praised by us : and also, that every one may be personally *c* assured of his faith, by the fruits thereof, and that, by our godly conversation, our neighbours may be *d* won to Christ.

a 1 Cor. 6 : 19, 20. Rom. 6 : 13 and 12 : 1, 2. 1 Pet. 2 : 5, 9, 10. *b* Mat. 5 : 16. 1 Pet. 2 : 12. *c* 2 Pet. 1 : 10. Gal. 5 : 6, 24. 1 Pet. 3 : 1, 2. Mat. 5 : 16. Rom. 14 : 19.

Q. 87. Can not they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

A. By no means ; for holy Scripture says *e* that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, reviler, robber, nor the like, shall inherit the Kingdom of God.

e 1 Cor. 6 : 9, 10. Eph. 5 : 5, 6. 1 John 3 : 14. 15. Gal. 5 : 21.

XXXIII. LORD'S DAY.

Q. 88. Of how many parts doth the true conversion of man consist?

A. Of two parts : *a* the mortification of the old, and the quickening of the new man.

a Rom. 6 : 4-6. Eph. 4 : 22, 23. Col. 3 : 5. 1 Cor. 5 : 7.

Q. 89. What is the mortification of the old man?

A. It is *b* to be heartily sorry that we have provoked God by our sins, and more and more to hate and flee from them.

b Psal. 51 : 3, 8, 17. Luke 15 : 18. Rom. 8 : 13. Joel 1 : 12, 13.

Q. 90. What is the resurrection of the new man?

A. It is a heartfelt joy in God, through Christ, *c* and a desire and delight *d* to live according to the will of God in all good works.

c Rom. 5 : 1, 2 and 14 : 17. Isa. 57 : 15. *d* 1 Rom. 6 : 10, 11. 1 Pet. 4 : 2. Gal. 2 : 20.

Q. 91. But what are good works?

A. Only those which are done from true *e* faith, according to the law of God, and to his *g* glory ; and not such as are *h* founded on our own conceit or on human ordinances.

e Rom. 14 : 23. *f* 1 Sam. 15 : 12. Eph. 2 : 2, 10. *g* 1 Cor. 10 : 31. *h* Deut. 12 : 32. Ezek. 20 : 18. Mat. 15 : 9.

XXXIV. LORD'S DAY.

Q. 92. What is the law of God?

A. God spake all these words, *Exod. xx., Deut. v.* : I am the LORD thy God which have brought thee out of the land of Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other Gods before me.*

II. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.*

III. *Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless, that taketh his name in vain.*

IV. *Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work : but the seventh day is the Sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the Sabbath day, and hallowed it.*

V. *Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house: thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 93. How are these ten commandments divided?

A. Into two *a* tables: the *b* first of which teaches us how to behave towards God; the second, what duties we owe to our neighbour.

a Ex. 34 28-29. Deut. 4 13 and 10 3-4. *b* Mat. 22 37-39.

Q. 94. What does God enjoin in the first commandment?

A. That I, as I value the salvation of my own soul, avoid and flee from all *c* idolatry, sorcery, *d* soothsaying, superstition, *e* invocation of saints, or any other creatures; and learn *f* rightly to know the only true God, *g* trust in him alone; with humility *h* and patience *i* submit to him; *j* expect all good things from him alone; *k* love, *l* fear, and *m* glorify him with my whole heart: so that I renounce *n* and forsake all creatures, rather than *o* commit even the least thing contrary to his will.

e 1 Cor. 6: 9, 10 and 7: 14. Lev. 18: 21. *d* Deut. 18: 10-12. *e* Mat. 4: 10. Rev. 19: 10. *f* John 17: 3. *g* Jer. 17: 5, 7. *h* Heb. 10: 36. Col. 1: 11. Rom. 5: 3, 4. Phil. 2: 14. *i* 1 Pet. 5: 5, 6. *j* Ps. 104: 27. Isa. 45: 7. James 1: 17. *k* Deut. 6: 5. Mat. 22: 37. *l* Deut. 6: 5. Mat. 10: 28. *m* Mat. 5: 16. *n* Mat. 5: 29, 30. Acts. 5: 29. Mat. 10: 37. *o* Mat. 5: 19.

Q. 95. What is idolatry?

A. Idolatry is, to devise or have any other object in which to place our trust instead of or besides that one true God who has revealed himself in his Word.

2 Chron. 16: 12. Phil. 3: 19. Gal. 4: 8. Eph. 2: 12. Col. 3: 5.

XXXV. LORD'S DAY

Q. 96. What does God require in the Second Commandment?

A. That we in no wise *a* represent God by images, nor worship *b* Him in any other way than He has commanded in his Word.

a Deut. 4 : 15. Isa. 40 : 18. Rom. 1 : 23, etc.
Acts 17 : 29. *b* 1 Sam. 15 : 23. Deut. 12 : 30.

Q. 97. Are images then not at all to be made?

A. God neither can nor *c* may be represented by any means : but as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them, *d* or to serve God by them.

c Deut. 4 : 15, 16. Isa. 46 : 5. Rom. 1 : 23.
d Ex. 23 : 24 and 34 : 13, 14. Numb. 33 : 52.
Deut. 7 : 5.

Q. 98. But may not images be tolerated in the churches, as books of the laity?

A. No : for we should not be wiser than God, who will have his Christian people taught, *e* not by dumb images, *f* but by the living preaching of his Word.

e Jer. 10 : 1, etc. Hab. 2 : 18, 19. *f* 2 Tim. 3 : 16. 2 Pet. 1 : 19.

XXXVI. LORD'S DAY.

Q. 99. What is required in the Third Commandment?

A. That we, not only by cursing or *a* perjury, but also by *b* needless swearing, must not blaspheme or profane the name of God, nor by our silence or

a Lev. 24 : 11 and 19 : 12. *b* Mat. 5 : 37. Lev. 5 : 4.

connivance be partakers of such horrible sins; in short that we use the holy Name of *c* God no otherwise than with fear and reverence: so that He may be rightly *d* confessed and *e* worshipped by us, and be *f* glorified in all our words and works.

c Isa. 45 : 23, 24. *d* Mat. 10 : 32. *e* 1 Tim. 2 : 8.
f 1 Cor. 10 : 31. Col. 3 : 17.

Q. 100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that God's wrath is kindled against those also who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

A. Undoubtedly : *g* for there is no sin greater, or more provoking to God, than the profaning of his Name : wherefore He has also commanded this *h* sin to be punished with death.

g Lev. 5 : 1. *h* Lev. 24 : 15.

XXXVII. LORD'S DAY.

Q. 101. May we then swear religiously by the name of God?

A. Yes : either when the authorities demand it of their subjects, or when necessity in any other way requires us thereby to confirm *a* fidelity and truth to the glory of God, and the safety of our neighbour : for such swearing is *b* founded on God's Word, and therefore was rightly *c* used by the saints, both in the Old and New Testament.

a Ex. 22 : 11. Neh. 13 : 25. *b* Deut. 6 : 13. Heb. 6 : 16. *c* Gen. 21 : 24. Jos. 9 : 15, 19. 1 Sam. 24 : 22. 2 Cor. 1 : 23. Rom. 1 : 9.

Q. 102. May we also swear by saints or any other creatures?

A. No : for a lawful oath is an invocation of God,

as the only One who knows the heart, that He may bear witness to the truth, and punish me, if I swear *d* falsely, which honour *e* belongs to no creature.

d 2 Cor. 1 : 23. *e* Mat. 5 : 34, 35.

XXXVIII. LORD'S DAY.

Q. 103. What does God enjoin in the Fourth Commandment?

A. First : that the service of the Church or the Ministry of the Gospel, and Schools be *a* maintained : and that I especially on the Sabbath, *b* that is, on the Day of rest, *c* diligently frequent the Church of God, *d* to hear God's Word, to use the Sacraments, *e* publicly to call upon the Lord, and to give Christian alms ; secondly, that all the days of my life I cease from my evil works, and suffer the Lord, to work in me by his Holy Spirit : and thus *g* begin in this life the eternal Sabbath.

a Deut. 12 : 19. Tit. 1 : 5. 1 Tim. 3 : 15. 1 Cor. 9 : 11. 2 Tim. 2 : 2 and 1 Tim. 3 : 15. *b* Lev. 23 : 3. *c* Acts 2 : 42-46. 1 Cor. 14 : 19, 29, 31. 1 Cor. 11 : 33. Heb. 10 : 25. *e* 1 Tim. 2 : 1. *f* 1 Cor. 16 : 2. *g* Isa. 66 : 23.

XXXIX. LORD'S DAY.

Q. 104. What does God enjoin in the Fifth Commandment?

A. That I show all honour, love, and fidelity, to my father and mother, and all in authority over me, and *a* submit to their good instruction and cor-

a Eph. 6 : 1, 2, etc. Col. 3 : 18-20. Eph. 5 : 22. Rom. 1 : 30.

rection, with due obedience ; and also patiently bear with their *b* weaknesses and infirmities, since it pleases *c* God to govern us by their hand.

b Prov. 23 : 22. *c* Eph. 6 : 5, 6. Col. 3 : 19-21. Rom. 13 : 1-8. *d* Mat. 22 : 21.

XL. LORD'S DAY.

Q. 105. What does God enjoin in the Sixth Commandment?

A. That I do not either in thought, word, or gesture much less indeed, myself or by another, dishonour, hate, wound or *a* kill my neighbour, but that I lay *b* aside all revengefulness ; also, that I *c* hurt not myself, nor wilfully expose myself to any danger : wherefore also the authorities are *d* armed with the sword, in order to prevent murder.

a Mat. 5 : 21-22. Prov. 12 : 18. Mat. 26 : 52. *b* Eph. 4 : 26. Rom. 12 : 19. Mat. 5 : 39, 40. *c* Mat. 4 : 5-7. Col. 2 : 23. *d* Gen. 9 : 6. Mat. 26 : 52. Rom. 13 : 4.

Q. 106. But this commandment seems only to speak of murder?

A. In forbidding murder, God teaches us that He abhors the sources thereof; such as *e* envy, *f* hatred, anger, and revengefulness ; and that *g* He accounts all these as murder.

e James 1 : 20. Gal. 5 : 20. *f* Rom. 1 : 29. 1 John 2 : 9. *g* 1 John 3 : 15.

Q. 107. But is it enough that we do not kill our neighbour in the manner mentioned above?

A. No : for when God forbids envy, hatred and anger, He commands us to *h* love our neighbour as *h* Mat. 22 : 39 and 7 : 12.

ourselves, and to show *i* patience, peace, *j* meekness, *k* mercy and all kindness towards him ; *l* to prevent his hurt as much as in us lies ; and to *m* do good even to our enemies.

i Rom. 12 : 10. *j* Eph. 4 : 2. Gal. 6 : 1, 2. Mat. 5 : 5. Rom. 12. 18. *k* Ex. 23 : 5. *l* Mat. 5 : 45. *m* Rom. 12 20.

XLI. LORD'S DAY.

Q. 108 What does the Seventh Commandment teach us ?

A. That all unchastity is accursed *a* of God : and that therefore, detesting it with all our heart, *b* we must live *c* chastely and temperately, whether in *d* holy wedlock or in a single life.

a Lev. 18 : 27. *b* Deut. 29 : 20-23. Jude 23. *c* 1 Thess. 4 : 3, 4. *d* Heb. 13 : 4. 1 Cor. 7 : 4-9.

Q. 109. Does not God forbid in this commandment more than adultery, and such like gross sins ?

A. Whereas both our body and soul are temples of the Holy Ghost, He would have us preserve them pure and holy : therefore He forbids all unchaste actions, *e* gestures, words, thoughts, *f* desires, and whatever *g* can entice men thereto.

e Eph. 5 : 3. 1 Cor. 6 : 18. *f* Mat. 5 : 28. *g* Eph. 5 : 18. 1 Cor. 15 : 33.

XLII. LORD'S DAY.

Q. 110. What does God forbid in the Eighth Commandment ?

A. God forbids not only those *a* thefts, and *b* robbery
a Cor. 16 : 10. *b* 1 Cor. 5 : 10.

beries, which are punished by the authorities ; but also comprehends under the name of theft every wicked artifice and device, whereby we design to *c* appropriate to ourselves our neighbour's goods : whether it be by violence, or under a show of right, as by unjust *d* weight, yard, *e* measure, or merchandise, false coinage, *f* usury, or by any other means forbidden by God ; as also all *g* covetousness, all abuse and waste of his gifts.

c Luke 3 : 14. 1 Thess. 4 : 6. *d* Prov. 11 : 1.
e Ezek. 45 : 9-11. Deut. 25 : 13. *f* Ps. 15 : 5.
 Luke 6 : 35. *g* Luke 12 : 15.

Q. 111. But what does God enjoin in this commandment ?

A. That I promote the good of my neighbour as much as I can or may : and deal with him as I *h* desire to be dealt with by others ; further also, that I faithfully labour, so that I *i* may be able to relieve the needy.

h Mat. 7 : 12. *i* Phil. 2 : 4. Eph. 4 : 28.

XLIII. LORD'S DAY.

Q. 112. What is enjoined in the Ninth Commandment ?

A. That I bear false witness *a* against no man ; nor falsify *b* any man's words ; that I be no backbiter, *c* nor slanderer ; that I do not judge, or join *d* in condemning any man rashly, or unheard ; but that I *e* avoid all manner of lies or deceit, as the devil's own works, *f* unless I would bring down upon me *g* the

a Prov. 19 : 5, 9 and 21 : 28. *b* Ps. 15 : 3. *c* Rom. 1 : 29, 30. *d* Mat. 7 : 1, etc. Luke 6 : 37.
e Lev. 19 : 11. *f* John 8 : 44. *g* Prov. 12 : 22 and 13 : 5.

dire wrath of God : likewise that in judgment and all other dealings I love the truth, speak it uprightly *h* and confess it ; also that I defend and promote, *i* as much as I am able, the honour and good report of my neighbour.

h 1 Cor. 13 : 6. Eph. 4 : 25. *i* 1 Pet. 4 : 8, and 2 : 17. Phil. 2 : 3.

XLIV. LORD'S DAY.

Q. 113. What does the Tenth Commandment require of us ?

A. That even the smallest inclination or thought, contrary to any of God's commandments shall never rise in our hearts ; but that at all times we hate all sin with our whole heart, *a* and delight in all righteousness.

a Rom. 7 : 7, etc. James 1 : 14, 15.

Q. 114. But can those, who are converted to God, keep these commandments perfectly ?

A. No : but even the holiest men, while in this life have only a small beginning of this *b* obedience ; yet so, that with a *c* sincere resolution, they begin to live, not only according to some, but according to all the commandments of God.

b Rom. 7 : 14. James 3 : 2. *c* Rom. 7 : 15, 22, etc.

Q. 115. Why then will God have the Ten Commandments so strictly preached, since no man in this life can keep them ?

A. First : in order that all our lifetime, we may learn *d* more and more to know our sinful nature, and thus become the more earnest in seeking the forgiveness of sin, *e* and righteousness in Christ ;

d 1 John 1 : 9. Rom. 3 : 20, and 5 : 13 and 7 : 7. *e* Rom. 7 : 24.

and moreover, that we constantly endeavour and pray to God for the grace of the Holy Spirit, that we may be more and more renewed after the image of God, *f* till we attain the perfection set before us, in the life to come.

f 1 Cor. 9 : 24. Phil. 3 : 12-14.

XLV. LORD'S DAY.

OF PRAYER.

Q. 116. Why is prayer necessary for Christians ?

A. Because it is the chief part of *a* that gratitude which God requires of us ; and also because God will give his grace and Holy Spirit to those only, who with sincere longing, continually ask them of Him, and *b* are thankful for them.

a Ps. 50 : 14, 15. Phil. 4 : 6. *b* Mat. 7 : 7, 8. Luke 11 : 9, 13.

Q. 117. What are the requisites of that prayer, which is acceptable to God, and which He will hear ?

A. First, that we from the heart *c* pray to the one true God only, who has revealed himself in his Word, for all things he has commanded us to ask of Him : *d* secondly, that we rightly and thoroughly know our need and misery, that so we may *e* deeply humble ourselves in the presence of his Divine Majesty ; thirdly, that we be fully persuaded that He, notwithstanding our *f* unworthiness will for the sake of Christ our Lord, certainly *g* hear our prayer, as He has *h* promised us in his Word.

c John 4 : 23, 24. Heb. 11 : 6. *d* Rom. 8 : 26. *e* 2 Chron. 7 : 14. James 4 : 6. *f* Luke 18 : 13. Dan. 9 : 18. *g* Ps. 34 : 15-17. Isa. 66 : 2. 1 John 5 : 14, 15. *h* Rom. 8 : 15 and 10 : 13. James 1 : 6 etc. John 14 : 13, 14. Mat. 7 : 8. Ps. 143 : 1.

Q. 118. What has God commanded us to ask of Him ?

A. All *i* things necessary for soul and body : which Christ our Lord has comprised in that prayer, which He himself *j* has taught us.

i James 1 : 17. Mat. 6 : 33 : *j* Mat. 6 : 9, 10, etc. Luke 11 : 2, etc.

Q. 119. What are the words of that prayer ?

A. *Our Father who art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our debts as we forgive our debtors ; and lead us not into temptation, but deliver us from the Evil One. For thine is the Kingdom, and the Power, and the Glory, for ever. AMEN.*

XLVI. LORD'S DAY.

Q. 120. Why has Christ commanded us to address God as : “ *Our Father ?* ”

A. That He might at once in the very beginning of our prayer excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer ; namely, that God has become our Father through Christ, *a* and will much less deny us what we ask of Him in true faith, than our parents *b* will refuse us earthly things.

a Mat. 6 : 9. *b* Mat. 7 : 9-11. Luke 11 : 11. Isa. 49 : 15.

Q. 121. Why is it added, “ *Who art in heaven ?* ”

A. Lest we should form any *c* earthly conception of God's heavenly Majesty, and that we *d* may expect from his almighty power all things necessary for soul and body.

c Jer. 23 : 24. *d* Acts. 17 : 24. Rom. 10 : 12.

XLVII. LORD'S DAY.

Q. 122. Which is the first petition ?

A. *a* “ *Hallowed be thy Name ;*” that is, grant us, first, rightly *b* to know Thee, and to *c* sanctify, glorify and praise Thee, in all thy works, in which thy almighty power, wisdom, goodness, justice, mercy, and truth, are clearly displayed ; and further, also, that we may so order and direct our whole life, our thoughts, words and actions, that thy name may never on our account be blasphemed, but rather *d* honoured and praised.

a Mat. 6 : 9. *b* John 17 : 3. Jer. 9 : 23. 24. Mat. 16 : 17. James 1 : 5. *c* Ps. 119. : 137, 138. Luke 1 : 46. Ps. 145 : 8. 9. *d* Ps. 115 : 1 and 71 : 8.

XLVIII. LORD'S DAY.

Q. 123 Which is the second petition ?

A. *a* “ *Thy Kingdom come ;*” that is, so govern us by thy Word and Spirit, that we may *b* submit ourselves more and more unto Thee ; preserve and *c* increase thy Church ; destroy the *d* works of the devil, and all power that would exalt itself against Thee ; and also, all wicked counsels devised against thy holy Word ; till the full *e* perfection of thy Kingdom shall have come, *f* wherein Thou shalt be all in all.

a Mat. 6 : 10. *b* Mat. 6 : 33. *c* Ps. 51 : 18. *d* 1 John 3 : 8. Rom. 16 : 20. *e* Rev. 22 : 17, 20. *f* 1 Cor. 15 : 28.

XLIX. LORD'S DAY.

Q. 124 Which is the third petition ?

A. *a* “ *Thy will be done in earth as it is in heaven ;*”
a Mat. 6 : 10.

that is, grant that we and all men may renounce *b* our own will, and without any murmuring *c* obey thy will, which alone is good ; that so every one may attend to and *d* perform the duties of his station and calling as willingly and faithfully as the *e* angels do in heaven.

b Mat. 16 : 24. Tit. 2 : 12. *c* Luke 22 : 42. *d* 1Cor. 7 : 24. Eph. 4 : 1. *e* Ps. 103 : 20.

L. LORD'S DAY.

Q. 125. Which is the fourth petition ?

A. *a* “ *Give us this day our daily bread;* ” that is, be pleased to provide us with all things *b* necessary for the body, that we may thereby acknowledge Thee to be the only fountain of all *c* good, and that neither our care nor industry, nor even thy gifts can *d* profit us without thy blessing : and that we may therefore withdraw our trust from all creatures, and place *e* it in Thee alone.

a Mat. 6 : 11. *b* Ps. 145 : 15. Mat. 6 : 25, etc. *c* Acts 17 : 25, and 14 : 17. *d* 1Cor. 15 : 58. Deut. 8 : 3. Ps. 127 : 1, 2. *e* Ps. 62 : 8, 10, and 55 : 22.

LI. LORD'S DAY.

Q. 126. Which is the fifth petition ?

A. *a* “ *And forgive us our debts as we forgive our debtors;* ” that is, be pleased, for the sake of Christ's blood, *b* not to impute to us poor sinners, all our trespasses, nor that depravity, which always cleaves to us : even as we feel the witness of thy grace in us, that we are fully resolved, from the heart, to *c* forgive our neighbour.

a Mat. 6 : 12. *b* Ps. 51 : 1. 1 John 2 : 1, 2. *c* Mat. 6 : 14, 15.

LII. LORD'S DAY.

Q. 127. Which is the sixth petition?

A. *a* “*And lead us not into temptation, but deliver us from the Evil One;*” that is, since we are so weak in ourselves, that we cannot stand *b* for a single moment; and moreover, since our mortal enemies, *c* the devil, the *d* world, and our own *e* flesh cease not to assault us; do Thou, therefore, preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, *f* but constantly and strenuously may resist our foes, till at last we *g* obtain a complete victory.

a Mat. 6 : 13. *b* John 15 : 5. Ps. 103 : 14. *c* 1 Pet. 5 : 8. *d* Eph. 6 : 12. John 15 : 19. *e* Rom. 7 : 23. Gal. 5 : 17. *f* Mat. 26 : 41. Mark 13 : 33. *g* 1 Thess. 3 : 13 and 5 : 23.

Q. 128. How do you conclude your prayer?

A. *h* “*For thine is the Kingdom and the power and the glory forever;*” that is, all these things we ask of Thee, because Thou, being our King and almighty, art willing and able to *i* give us all good; and all this we pray for, that thereby not we, but thy holy Name *j* may be glorified for ever.

h Mat. 6 : 13. *j* Rom. 10 : 12. 2 Pet. 2 : 9. *j* John 14 : 13. Ps. 115 : 1. Phil. 4 : 20.

Q. 129. What does the word “*Amen*” signify?

A. “*Amen*” signifies, it shall *k* truly and certainly be; for my prayer is more assuredly heard *l* of God, than I feel in my heart that I desire these things of him.

k Jer. 28 : 6. 2 Cor. 1 : 20. *l* Isa. 65 : 24. 2 Tim. 2 : 13.

A BRIEF SUMMARY

OF THE

CHRISTIAN RELIGION.

FOR THOSE WHO DESIRE TO PARTAKE OF THE LORD'S HOLY SUPPER.

Question 1. How many things are necessary for you to know, that, enjoying real comfort, you may live and die happily?

Answer. Three : first, how great my sin and misery are ; second, how I may be redeemed from all my sin and misery ; third, how I shall show my gratitude to God for such redemption.

THE FIRST PART.

OF THE MISERY OF MAN.

Q. 2. Whence do you know your misery?

A. From the law of God.

Q. 3. What has God commanded you in his law?

A. That He has laid down for us, in writing, in the Ten Commandments, as follows :—

Exodus 20 : and Deut. 5 : 5, 6, &c. : “ I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other gods before Me.*

II. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them*

that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.*

IV. *Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*

V. *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbours."*

Q. 4. How are the Ten Commandments divided?

A. Into two tables.

Q. 5. What is the sum of that which God requires of you in the four commandments of the first table?

A. That I love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

Q. 6. What is the sum of that which God requires of you in the six commandments of the second table?

A. That I love my neighbour as myself: on these

two commandments hang the whole law and the prophets.

Q. 7. Can you keep all this perfectly?

A. In no wise : for I am prone by nature to hate God and my neighbour, and to transgress the commandments of God in thought, word, and deed.

Q. 8. Did God create you so wicked and depraved by nature?

A. By no means ; but He created me good and after his own image, in the true knowledge of God, in righteousness, and in holiness.

Q. 9. Whence then comes your depravity?

A. From the fall and disobedience of Adam and Eve in Paradise, where our nature became so depraved that we are all conceived and born in sin.

Q. 10. What was that disobedience?

A. That they did eat of the fruit of the tree which God had forbidden them.

Q. 11. Does this disobedience of Adam concern us?

A. Certainly ; for he is the father of us all, and we have all sinned in him.

Q. 12. Are we then incapable of doing any good of ourselves, and prone to all wickedness?

A. Yes ; unless we are born again by the Spirit of God.

Q. 13. Will God suffer such disobedience and depravity to go unpunished?

A. By no means ; but in His just judgment He will punish them, both in time and eternity, as it is written, "Cursed is every one that continueth not in all things: which are written in the book of the law, to do them."

THE SECOND PART.

OF MAN'S REDEMPTION FROM HIS MISERY.

Q. 14. How can you escape this punishment, and be received into favour again?

A. By such a Mediator, who is at once true God and true and righteous man.

Q. 15. Who is that Mediator?

A. Our Lord Jesus Christ, Who in one person is true God and true and righteous man.

Q. 16. Cannot the angels be our Mediators?

A. No ; for they are neither God nor men.

Q. 17. Cannot the saints be our Mediators?

A. No ; for they themselves have sinned, and have obtained salvation by no other means than through this Mediator.

Q. 18. Shall all men then be saved by the Mediator, Jesus, as they are all condemned through Adam?

A. No ; but those only who receive him by a true faith, as it is written, John iii., 16 : “ For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.”

Q. 19. What is a true faith?

A. It is a certain knowledge of God, and of His promises revealed to us in the Gospel, and a hearty trust that all my sins are forgiven me for Christ's sake.

Q. 20. What is the sum of that which God has promised in the Gospel, and commanded us to believe?

A. That is comprehended in the twelve articles of the Catholic Christian Faith, which are as follows :—

I. *I believe in God, the Father, Almighty, Creator of heaven and earth.*

II. *And in Jesus Christ, his only begotten Son, our Lord :*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

IV. *Suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell.*

V. *The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth at the right hand of God, the Father Almighty.*

VII. *From thence He shall come to judge the living and the dead.*

VIII. *I believe in the Holy Ghost.*

IX. *I believe in one Holy Catholic Church; the communion of saints.*

X. *The forgiveness of sins.*

XI. *The resurrection of the body.*

XII. *And the life everlasting.*

Q. 21. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you thereby understand three Gods?

A. In no wise ; for there is but one only true God.

Q. 22. Why do you then name three, the Father, the Son, and the Holy Ghost?

A. Because God has so revealed Himself in His Word, that these three distinct persons are the only and true God, as we are also baptized in the name of the Father, of the Son, and of the Holy Ghost.

Q. 23. What do you believe when you say, "I believe in God, the Father, Almighty, Creator heaven and earth?"

A. That the eternal Father of our Lord Jesus Christ, who of nothing created heaven and earth, and still upholds them by his providence, is my God and Father, for Christ his Son's sake.

Q. 24. What do you believe when you say, "And in Jesus Christ, his only begotten Son, our Lord?"

A. That Jesus Christ is the eternal and only Son of the Father, of one being with God the Father and the Holy Ghost.

Q. 25. Do you not believe that He also became man?

A. Yes ; for He was conceived by the Holy Ghost, and born of the Virgin Mary.

Q. 26. Is his Godhead then changed into the human nature?

A. No ; for the Godhead is unchangeable.

Q. 27. How did He then become man ?

A. By assuming into the unity of His person the human nature.

Q. 28. Did He then bring His human nature from heaven ?

A. No ; but He assumed it out of the Virgin Mary, by the working of the Holy Ghost, and was thus made like unto His brethren in all things, sin excepted (Heb. ii., 17, and iv., 15).

Q. 29. Why is he called Jesus, that is Saviour ?

A. Because He saves His people from their sins.

Q. 30. Is there no other Saviour ?

A. No ; for there is none other name under heaven given among men whereby we must be saved, than the name of Jesus (Acts iv., 12).

Q. 31. Why is He called Christ, that is, Anointed ?

A. Because He was anointed with the Holy Ghost, and ordained by God the Father, to be our Chief Prophet, our only High Priest, and our eternal King.

Q. 32. What then has Jesus Christ done to save us ?

A. He suffered for us, was crucified and died, was buried, and descended into hell ; that is, He suffered the torments of hell, and thus became obedient to His Father that He might deliver us from the temporal and eternal punishment of sin.

Q. 33. In which nature did He suffer this ?

A. Only in His human nature, that is, in soul and body.

Q. 34. What then did His Godhead contribute to this ?

A. His Godhead, by its power, so strengthened that human nature which He had assumed, that it could bear the burden of God's wrath against sin, and deliver us from it.

Q. 35. Did Christ then remain in death?

A. No; but the third day He rose from the dead for our justification (Rom. iv., 25).

Q. 36. Where is Christ now, as to his human nature?

A. He is ascended into heaven, and sits at the right hand of God the Father; that is, He is exalted in the highest glory, far above all creatures (Eph. i., 20, 21).

Q. 37. For what purpose is He there so highly exalted?

A. Specially in order thence to govern His Church, and to be our Intercessor with the Father.

Q. 38. Is He not then with us even unto the end of the world, as He has promised us (Mat. xxviii., 20)?

A. As to His Godhead, majesty, grace, and spirit, He never leaves us; but as to His human nature, He remains in heaven, until He shall once come to judge the living and the dead.

Q. 39. What do you believe concerning the Holy Ghost?

A. That He, together with the Father and the Son, is one true eternal God, and that He, being given to me of the Father through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me for ever.

Q. 40. What do you believe concerning the Holy Catholic Church?

A. That the Son of God gathers by His Word and Spirit, out of the whole human race, those who are chosen to eternal life, to be a Church for Himself, of which I believe I am and always shall remain a living member.

Q. 41. Where does He gather this Church?

A. Where God's Word is purely preached, and the Holy Sacraments are administered according to the institution of Christ.

Q. 42. What benefits does God bestow on this Church?

A. He grants her forgiveness of sins, the resurrection of the body, and eternal life.

Q. 43. What does it profit you now to believe all this?

A. That I am righteous in Christ before God (Rom. v., 1).

Q. 44. How are you righteous before God?

A. Only by a true faith in Jesus Christ.

Q. 45. How is it to be understood that you are justified by faith only?

A. Thus: That only the perfect satisfaction and righteousness of Christ are imputed to me of God, whereby my sins are forgiven me, and I become an heir of everlasting life; and that I cannot accept them otherwise than by faith.

Q. 46. Why cannot our good works be our righteousness before God, or even a part thereof?

A. Because even our best works in this life are imperfect, and polluted with sins.

Q. 47. Is there then no merit in our good works which God nevertheless will reward in this and in a future life?

A. This reward is not by merit, but of grace.

Q. 48. Who works that faith in you?

A. The Holy Ghost.

Q. 49. By what means?

A. By the hearing of the preached Word (Rom. x., 14—17).

Q. 50. How does He strengthen that faith?

A. By the same preached Word, and by the use of the Holy Sacraments.

Q. 51. What are Sacraments?

A. Holy signs and seals instituted by God, thereby to assure us that He, of grace, grants us forgiveness of sins and life eternal for the sake of that one sacrifice of Christ finished on the Cross.

Q. 52. How many Sacraments has Christ instituted in the New Testament?

A. Two: Holy Baptism and the Holy Supper.

Q. 53. What is the outward sign in Baptism?

A. The water, with which we are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 54. What does that signify and seal?

A. The washing away of sins by the blood and Spirit of Jesus Christ.

Q. 55. Where has Christ promised and assured us of this?

A. In the institution of Baptism, which is as follows: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Q. 56. Are infants also to be baptized?

A. Yes; for they, as well as adults, are embraced in the covenant of God, and in His Church.

Q. 57. What is the outward sign in the Lord's Supper?

A. The broken bread that we eat, and the poured-out wine which we drink, in remembrance of the sufferings and death of Christ.

Q. 58. What does that signify and seal?

A. That Christ, with His crucified body and shed blood, nourishes and refreshes our souls to everlasting life.

Q. 59. Where has Christ promised us this?

A. In the institution of the Lord's Supper, which is thus described by St. Paul (1 Cor. xi., 23—26): "For I have received of the Lord that which also I delivered unto you: that the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, 'Take, eat; this is my body which is broken for you: this do in remembrance of Me.' After the

same manner also He took the cup, when He had supped, saying, 'This cup is the New Testament in my blood ; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.'"

Q. 60. Is the bread changed into the body of Christ and the wine into His blood?

A. No ; no more than the water in Baptism is changed into the blood of Christ.

Q. 61. How must you examine yourself before coming to the Lord's Supper?

A. First, I must examine whether I abhor myself for my sins, and therefore humble myself before God ; secondly, whether I believe and trust that all my sins are forgiven me for Christ's sake ; thirdly, whether I also have earnestly resolved henceforward to walk in all good works.

Q. 62. May those be admitted to the Lord's Supper who teach false doctrine or lead offensive lives?

A. No ; lest the covenant of God be profaned, and his wrath be kindled against the whole Church.

Q. 63. How then must we deal with such persons?

A. According to the precept given us by Christ (Mat. xviii., 15—17) : " If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then, take with thee one or two more, that in the mouth of two or three witnesses every word may be established ; and if he shall neglect to hear them, tell it unto the Church : but if he neglect to hear the Church let him be unto thee as an heathen man and a publican."

THE THIRD PART.

OF THE GRATITUDE WE OWE TO GOD FOR REDEMPTION.

Q. 64. Since you are saved merely by grace through Christ, why must you still do good works?

A. Not to merit heaven thereby (which Christ has done), but because it is commanded me of God.

Q. 65. What end then do your good works serve?

A. That I may thereby show gratitude to God for all his benefits, and that He may be praised by me; that I may also be assured of the sincerity of my faith by good works, as its fruits, and that my neighbour may thereby be edified and won for Christ.

Q. 66. Shall they also be saved who do no good works?

A. No; for Scripture saith, that neither fornicator, nor idolater, nor adulterer, nor whoremonger, nor thief, nor covetous, nor drunkard, nor reviler, nor extortioner, nor the like shall inherit the Kingdom of God (1 Cor. vi., 9, 10), unless they be converted to God.

Q. 67. Wherein does the conversion of man consist?

A. In a heartfelt sorrow and forsaking of sin, and in an earnest desire after and performance of good works.

Q. 68. What are good works?

A. Only those which are done from a true faith; according to the law of God, and for his glory; and not those which are founded on human ordinances, or on our own conceit.

Q. 69. Can they who are converted to God, keep the law perfectly?

A. No; but even the most holy, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they

also constantly pray the Lord that they may daily increase therein.

Q. 70. To whom must we pray for this?

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

Q. 71. In whose name must we pray to God?

A. Only in the name of Christ (John xvi., 23), and not in the name of any saints.

Q. 72. For what must we pray to God?

A. For all things necessary for soul and body, which Christ our Lord has comprised in that prayer which He Himself has taught us.

Q. 73. What are the words of that prayer?

A. *Our Father who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the Evil One. For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.*

Q. 74. What do you desire of God in this whole prayer?

A. First. That whatever tends to the glory of God, may be promoted; and on the other hand whatsoever hinders it or opposes His will, may be removed. Second. That He may provide me with all things necessary for the body, and as to my soul, may preserve me from all evil, which might in any wise be hurtful to my salvation. *Amen.*

When those who desire to join the Church, thoroughly acknowledge and profess these fundamental truths, they are then to be asked whether they have any doubt in any point concerning the doctrine, in order that they may be satisfied; and in case any of them should answer in the affirmative, endeavours must be used to convince them from the Scriptures; and if all be satisfied, they must be

asked whether they have resolved, by the grace of God, to persevere in this doctrine, and to forsake the world, and to lead a new Christian life.

Lastly, they are also to be asked whether they will submit themselves to Christian discipline.

Which being done, they are to be exhorted to peace, love, and concord with all men, and to reconciliation, if they should happen to be at variance with any man.

BELGIC CONFESSION,
OR,
THE CONFESSION OF FAITH
OF THE
REFORMED DUTCH CHURCH,

REVISED IN THE NATIONAL SYNOD HELD AT DORDRECHT, IN THE
YEARS 1618 AND 1619.

ARTICLE I.

That there is one only God.

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, whom we call God ; and that He is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II. *By what means God is known unto us.*

We know Him by two means : first, by the creation, preservation, and government of the universe ; which is before our eyes as a most beautiful book,

wherein all creatures, great and small, are as so many characters leading us to contemplate *the invisible things of God*, namely, *his eternal power and Godhead*, as the Apostle Paul saith, Rom. i., 20. All which things are sufficient to convince men, and leave them without excuse. Secondly, He makes Himself more clearly and fully known to us by his holy and divine Word ; that is to say, as far as is needful for us to know in this life, to his glory and our salvation.

III. *Of the written Word of God.*

We confess that this Word of God was not sent nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, as the Apostle Peter saith. And that afterwards God, from a special care, which He has for us and our salvation, commanded his servants, the Prophets and Apostles, to commit his revealed Word to writing ; and He Himself wrote with his own finger, the two tables of the law. Therefore we call such writings Holy and divine Scriptures.

IV. *Canonical Books of the Holy Scriptures.*

We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testament, which are canonical, against which nothing can be alleged. These are thus enumerated in the Church of God. The books of the Old Testament are the five books of Moses, viz : Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; the book of Joshua, Judges, Ruth, two books of Samuel, and two of the Kings ; two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs ; the four greater Prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel ; and

the twelve lesser Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the New Testament are the four Evangelists ; viz. : Matthew, Mark, Luke, and John, the Acts of the Apostles ; the fourteen Epistles of the Apostle Paul ; viz. : one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews : the seven Epistles of the other Apostles, namely, one of James, two of Peter, three of John, one of Jude ; and the Revelations of the Apostle John.

V. *Whence the Holy Scriptures derive their dignity and authority.*

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith ; believing without any doubt, all things contained in them, not so much because the Church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are being fulfilled.

VI. *The difference between the Canonical and Apocryphal Books.*

We distinguish those sacred books from the apocryphal ; viz : the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Sirach, Baruch, the Epistle of Jeremiah, the appendix to the book of Esther, the song of the three Children in the Furnace, the history of Susannah, of Bel and the Dragon, the prayer of Manasses, and the two books of the Maccabees. All which the Church may

read and take instruction from, so far as they agree with the Canonical books ; but they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the Christian Religion ; much less can they avail to detract from the authority of the other sacred books.

VII. *The sufficiency of the Holy Scriptures as the only rule of Faith.*

We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an Apostle, to teach otherwise, than we are now taught in the Holy Scriptures : *Nay, though it were an angel from heaven,* as the Apostle Paul saith. For, since it is forbidden, *to add unto, or to take away anything from the word of God,* it doth thereby evidently appear, that the doctrine thereof is most perfect and in all respects complete. Neither may we compare any writings of men, though ever so holy, with those divine Scriptures, nor ought we to compare custom or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all ; for all men are of themselves liars, and more vain than vanity itself : Therefore, we reject with all our heart, whatsoever doth not agree with this infallible rule, which the Apostles have taught us, saying, *try the spirits whether they are of God.* Likewise, *if there come any unto you, and bring not this doctrine, receive him not into your house.*

VIII. *That God is one in essence, and nevertheless distinguished in three persons.*

According to this truth and this Word of God, we believe in one only God, who is one single essence,

in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties ; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin, and beginning of all things, visible and invisible ; the Son is the word, wisdom, and image of the Father ; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the holy Scriptures teach us, that the Father, and the Son, and the Holy Ghost have each his personality, distinguished by their properties ; but in such wise that these three persons are but one only God. Hence, then, it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed : for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without His Son, or without His Holy Ghost. For they are all three co-eternal and co-essential. There is neither first nor last : for they are all three one, in truth, in power, in goodness, and in mercy.

IX. *The proof of the foregoing article of the Trinity of persons in one God.*

All this we know, from the testimonies of Holy Writ, as well as from the operations of the persons themselves, those especially which we feel in ourselves. The testimonies of the Holy Scriptures, that teach us to believe this holy Trinity, are written in many places of the Old Testament, which need not so much to be counted up as to be chosen with discretion and judgment. In Genesis, chapter i., 26, 27, God saith : *Let us make man in our image, after our likeness, &c. So God created man in his own image, male and female created He them.* And Gen. iii., 22. *Behold,*

the man has become as one of us. From this saying, *let us make man in our image*, it appears, that there are more persons than one in the Godhead : and afterwards when He says, *God created*, the unity is indicated. It is true He does not there say how many persons there are, but that, which appears to us somewhat obscure in the Old Testament, is very plain in the New.

For when our Lord was baptized in Jordan, the voice of the Father was heard, saying, *this is my beloved Son.* The Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers : *Baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.* In the Gospel of Luke, the angel Gabriel thus addressed Mary, the mother of our Lord : *the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing, which shall be born of thee, shall be called the Son of God : likewise, the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding ; nevertheless we now believe it by means of the Word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our Creator, by his power ; the Son is our Saviour and Redeemer, by his blood ; the Holy Ghost is our Sanctifier, by his dwelling in our hearts. This doctrine of the holy Trinity hath always been defended and maintained by the true Church, since the times of

the Apostles, to this very day, against the Jews, Mahometans, and some false Christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers. Therefore, on this point, we do willingly receive the three creeds, namely, that of the Apostles, of Nice, and of Athanasius : likewise that which, conformable thereunto, is agreed upon by the ancient fathers.

X. That Jesus Christ is true and eternal God.

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of God, begotten from eternity, not made nor created (for then He should be a creature), but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory*, equal unto Him in all things, who is the Son of God, not only from the time that He assumed our nature, but from all eternity, as these testimonies, when compared together, teach us. Moses says that *God created the world*; and John says, that *all things were made by the Word*, which he calls God; and the Apostle says, that *God made the worlds by his Son*; likewise, that *God created all things by Jesus Christ*.—Therefore it must needs follow, that He, who is called God, the Word, the Son, and Jesus Christ, did exist at that time when all things were created by Him. Therefore the prophet Micah says, *his goings forth have been from of old, from everlasting*. And the Apostle: *he hath neither beginning of days, nor end of life*: He therefore is that true eternal God and the Almighty whom we invoke, worship, and serve.

XI. That the Holy Ghost is true and eternal God.

We believe and confess also, that the Holy Ghost, from eternity proceeds from the Father and Son; and therefore neither is made, created, nor begotten,

but only proceedeth from both ; who in order is the third person of the Trinity ; of one and the same essence, majesty, and glory, with the Father, and the Son : and therefore is the true and eternal God, as Holy Scripture teaches us.

XII. *Of the Creation.*

We believe, that the Father, by the Word, that is, by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That He doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He hath also created the angels good, to be his messengers, and to serve his elect ; some of whom are fallen from that excellency, in which God created them, into everlasting perdition : and the others have, by the grace of God, remained steadfast and continued in their original state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all : and are therefore, by their own wickedness adjudged to eternal damnation, daily expecting their terrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels : and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII. *Of Divine Providence.*

We believe that the same gracious God, after He had created all things, did not forsake them, or give them up to fortune or chance, but that He so rules

and governs them, according to his holy will, that nothing happens in this world without his appointment : nevertheless, God neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that He orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And, as to his acts which surpass human understanding, we will not curiously inquire into, farther than our capacity will admit of ; but with all humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which He has revealed to us in his Word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father ; who watches over us with a paternal care, keeping all creatures under his control, so that not a hair of our head (for they are all numbered), nor a sparrow can fall to the ground, without the will of our Father ; in whom we do entirely trust, being persuaded, that He so restrains the devils and all our enemies, that, without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who say that God cares for nothing, but leaves all things to chance.

XIV. *Of the creation and fall of Man, and his incapacity to perform what is truly good.*

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeably to the will of God. But being in honour, he understood it not,

neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life, which he had received, he transgressed : and by sin separated himself from God who was his true life, having corrupted his whole nature ; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and retained nothing save a few small remains thereof, which, however, are sufficient to leave man without excuse ; for all the light which is in us is changed into darkness, as Scripture teaches us, saying : *The light shineth in darkness, and the darkness comprehendeth it not* : where the Apostle John calls men *darkness*. Therefore we reject all that is taught at variance with this, concerning the free will of man, since man is but a slave to sin, and can have nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, *no man can come to me, except the Father, which hath sent me, draw him* ? Who will glory in his own will, who understands that to be carnally minded, is enmity against God ? Who will speak of his knowledge, since *the natural man receiveth not the things of the Spirit of God* ? In short, who will allege any thought of his own since he knows that we are not sufficient of ourselves to think anything as of ourselves, but that our sufficiency is of God ? And therefore what the Apostle says ought justly to be held sure and firm, *that God worketh in us both to will and to do of his good pleasure*. For there is no understanding nor will, conformable to the divine understanding and will, but what Christ hath wrought in man : which He teaches us, when He says, *without me ye can do nothing*.

XV. *Of Original Sin.*

We believe that, through the disobedience of Adam, original sin has been spread over all mankind ; which is a corruption of the whole nature, and an hereditary depravity, wherewith even infants themselves are infected even in their mother's womb, and which being in him as a root thereof, produceth in man all sorts of sin, and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it altogether abolished or utterly eradicated by baptism itself ; since sin always issues forth from this woful source, as welling water from a fountain ; nevertheless it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but in order that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that this sin proceeds only from imitation.

XVI. *Of eternal Election.*

We believe that all the posterity of Adam, being thus fallen into perdition and ruin, by the sin of the first man, God then did manifest himself such as He is ; that is to say, *merciful and just* : *Merciful*, since He delivers and preserves from this perdition all, whom He in his eternal and unchangeable counsel, of mere loving kindness has elected in Christ Jesus our Lord, without any respect to their works : *Just*, in leaving others in the fall and perdition wherein they had plunged themselves.

XVII. *Of the recovery of fallen Man.*

We believe that our most gracious God, in his marvellous wisdom and goodness, seeing that man

had thus plunged himself into temporal and spiritual death, and made himself wholly miserable was pleased to seek and comfort him, when he, trembling, fled from his presence, promising him that He would give his Son, who should *be made of a woman, to bruise the head of the serpent*, and render him blessed.

XVIII. *Of the incarnation of Jesus Christ.*

We thus confess therefore that God did fulfil the promise, which He made to the fathers, by the mouth of his holy Prophets, when He sent into the world, at the time appointed by him, his own, only begotten and eternal Son, “who took upon Him the form of a servant, and became like unto man, in very deed assuming the true human nature, with all its infirmities sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without any agency of man. And did not only assume human nature as to the body, but also a true human soul, that He might be very man. For since the soul was lost as well as the body, it was necessary that He should take both upon Him in order to save both together. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother), that Christ is become a partaker of the flesh and blood of the children ; that He is a fruit of the loins of David after the flesh ; made of the seed of David according to the flesh ; a fruit of the womb of the Virgin Mary, made of a woman ; a branch of David ; a shoot of the root of Jesse ; sprung from the tribe of Judah ; descended from the Jews according to the flesh ; of the seed of Abraham, since He took upon him the seed of Abraham, “and became like unto his brethren in all things sin excepted :” so that in truth He is our IMMANUEL, that is to say, God with us.

XIX. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son is inseparably united and connected with the human nature ; so that there are not two sons of God, nor two persons, but two natures united in one single person : yet, that each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth : so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And though He hath by his resurrection given immortality to the same, nevertheless He hath not changed the reality of his human nature ; forasmuch as our salvation and resurrection depend also on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that, which He, when dying, commended into the hands of his Father, was a real human spirit, departing from his body : but in the meantime the divine nature always remained united with the human, even when He lay in the grave : And the Godhead did not cease to be in Him, any more than it did when He was an infant, though it did not manifest itself for a while. Wherefore we confess, that He is **VERY GOD** ; and **VERY MAN** ; very God by his power to conquer death ; and very man that He might die for us according to the infirmity of his flesh.

XX. *That God hath manifested his justice and mercy in Christ.*

We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment

of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when He laid our iniquities upon Him, and poured forth his mercy and goodness on us who were guilty and worthy of damnation, out of exceeding great love, giving his Son unto death for us, and raising him for our justification, that through Him we might obtain immortality and life eternal.

XXI. *Of the satisfaction of Christ, our only High Priest, for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting High Priest, after the order of Melchisedec,—who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, by offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins, as the Prophet hath foretold. For it is written, “He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed : he was brought as a lamb to the slaughter, and numbered with the transgressors :” and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, “He restored that which he took not away, and suffered the just for the unjust,” as well in his body as his soul, feeling the terrible punishment which our sins had merited ; insomuch, “that his sweat became like unto drops of blood falling on the ground.” He cried out, “my God, my God, why hast thou forsaken me?” And hath suffered all this for the forgiveness of our sins.—Wherefore we justly say with the Apostle Paul, “that we know nothing, but Jesus Christ, and Him crucified ; we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord :” in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other

means of being reconciled to God, than this only sacrifice once offered, by which believers are made perfect for ever. And this is the reason why He was called by the angel of God, Jesus, that is to say, Saviour, "because He should save his people from their sins."

XXII. *Of our justification through faith in Jesus Christ.*

We believe that, to attain to the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ with all his merits, appropriates Him, and seeks nothing more besides Him. For it must needs follow, either that all things, which are requisite to our salvation, are not in Jesus Christ, or if all things are in Him that then whosoever possesses Jesus Christ through faith, has complete salvation.—Therefore, for any to assert that Christ is not sufficient, but that something more is required besides Him, would be too gross a blasphemy ; for hence it would follow, that Christ was a Saviour only in part. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works*. However, to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument, with which we embrace Christ our Righteousness. But Jesus Christ imputing to us all his merits, and so many holy works, which He hath done for us, and in our stead, is our Righteousness. And faith is the means by which we are kept in communion with him in all his benefits, which, when they have become ours, are more than sufficient to acquit us of our sins.

XXIII. *That our justification consists in the forgiveness of sin, and the imputation of Christ's righteousness.*

We believe that our salvation consists in the forgiveness of our sins for Jesus Christ's sake, and

that therein our righteousness before God is implied : as David and Paul teach us, declaring this to be the blessedness of man, that God imputes righteousness to him without works. And the same Apostle saith, *that we are justified freely, by his grace, through the redemption which is in Jesus Christ.* And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves, before Him, and acknowledging ourselves to be such as we really are, without presuming to trust in anything in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in Him and which is sufficient to cover all our iniquities, and to give us confidence in approaching to God, freeing the conscience of fear, terror, and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with figleaves.—And verily, if we should appear before God, relying on ourselves, or on any other creature, though ever so little, we should, alas ! be consumed. And therefore every one must pray with David : *O Lord, enter not into judgment with thy servant ; for in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the Word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin.—Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary, without it they would never do any thing out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man : for we do not speak of a vain faith, but of such a faith, which is

called in Scripture, *a faith that worketh by love*, which excites man to the practice of those works, which God has commanded in his Word. Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God, for as much as they are all sanctified by his grace. Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works, otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. Therefore we do good works, but not to merit by them (for what can we merit?), nay, we are beholden to God for the good works we do, and not He to us, *since it is He that worketh in us both to will and to do of his good pleasure*. Let us therefore attend to what is written, *when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do*. In the meantime, we do not deny, that God rewards good works, but it is through his grace that He crowns his gifts. Moreover, though we do good works, we do not found our salvation upon them; for we can do no work but what is polluted by our flesh, and also punishable; and although we could perform one such work, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor conscience be continually vexed, if it relied not on the merits of the suffering and death of our Saviour.

XXV. *Of the abolishing of the Ceremonial Law.*

We believe, that the ceremonies and figures of the law ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst Christians; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the

meantime, we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the Gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

XXVI. *Of Christ's Intercession.*

We believe that we have no access unto God, than alone through the only Mediator and Advocate Jesus Christ, the Righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father hath appointed between Him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; *who though He was in the form of God, yet made himself of no reputation, and took upon Him the form of a man, and of a servant for us, and was made like unto his brethren in all things.* If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than He, who laid down his life for us, even when we were his enemies? And if we seek for one who had authority and power and majesty, who is there that hath so much of both as *He who sits at the right hand of his Father,* and who hath all power in heaven and on earth? And who will sooner be heard than God's own well beloved Son? Therefore it was only through mistrust that this practice of dishonouring instead of honouring the saints was introduced, doing that which they never have done, nor required but have on the contrary steadfastly rejected according to their bounden duty, as appears by their writings. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers

to God on account of our own worthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the Apostle, to remove this foolish fear, or rather mistrust from us, justly saith, that *Jesus Christ was made like unto his brethren in all things, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered, being tempted, He is able to succour them that are tempted*; and further to encourage us in approaching unto Him, he adds, *seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* The same Apostle saith, *that we have boldness to enter into the holiest, by the blood of Jesus; let us draw near (saith he) with a true heart in full assurance of faith, &c.* Likewise, *Christ hath an unchangeable priesthood, wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them.* What more can be required? since Christ himself saith, *I am the way, and the truth, and the life; no man cometh unto the Father but by me.* To what purpose should we then seek another Advocate, since it hath pleased God, to give us his own Son as an Advocate? Let us not forsake Him to take another, or rather to seek after another, without ever being able to find Him; for God well knew, when He gave Him to us, that we were sinners. Therefore according to the commandment of Christ, we call upon the heavenly Father, through Jesus Christ our only Mediator, as we are taught in the Lord's prayer; being assured that

whatever we ask of the Father in his name, will be granted us.

XXVII. *Of the Catholic Christian Church.*

We believe and profess one catholic or universal, Church, which is an holy congregation of true Christian believers, all expecting all their salvation in Jesus Christ alone, being washed by his blood sanctified and sealed by the Holy Ghost. This Church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which, without subjects, cannot be. And this holy Church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appear very small, and in the eyes of men, to be reduced to nothing: as during the perilous reign of Ahab, *the Lord reserved unto Him seven thousand men, who had not bowed their knees to Baal.* Furthermore this holy Church is not confined, bound, or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world; and yet it is joined and united in heart and will, by the power of faith, in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true Church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it; maintaining the unity of the Church; submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ; and as mutual members of the same body,

serving to the edification of the brethren, according to the talents God has given them.—And that this may be the more effectually observed, it is the duty of all believers, according to the Word of God, to separate themselves from all those, who do not belong to the Church, and to join themselves to this congregation, wheresoever God hath established it, even though the magistrates and edicts of princes were against it; yea, though they should suffer death or any other corporal punishment. Therefore all those, who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

XXIX. *Of the marks of the true Church, and wherein she differs from the false Church.*

We believe, that we ought diligently and circumspectly to discern from the Word of God, which is the true Church, since all sects which are at present in the world assume to themselves the name of the Church. But we speak not here of the company of hypocrites, who are mixed in the Church with the good, yet are not of the Church, though externally in it: but we say that the body and communion of the true Church must be distinguished from all sects, who call themselves the Church. The marks, by which the true Church is known, are these: If the pure doctrine of the Gospel is preached therein; if she maintains the pure administration of the Sacraments as instituted by Christ; if Church discipline is exercised in punishing of sin: In short, if all things are ordered according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hence the true Church may certainly be known, from which no man has a right to separate himself. With respect to those, who are members of the Church, they may be known by the marks of Christians, namely, by faith, and when they have received Jesus Christ the

only Saviour, they avoid sin, follow after righteousness, love the true God and their neighbour, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities ; but they fight against them through the Spirit, all the days of their life, continually taking their refuge to the blood, death, passion, and obedience of our Lord Jesus Christ, in whom they have remission of sins, through faith in Him. As for the false Church, she ascribes more power and authority to herself and her ordinances than the Word of God, and will not submit herself to the yoke of Christ.—Neither does she administer the Sacraments, as appointed by Christ in his Word, but adds to and takes from them, as she thinks proper ; she relieth more upon men than upon Christ ; and persecutes those, who live holily according to the Word of God, and rebuke her for her errors, covetousness, and idolatry. These two churches are easily known and distinguished from each other.

XXX. *Concerning the government of, and offices in the Church.*

We believe, that this true Church must be governed by the spiritual policy, which our Lord hath taught us in his Word ; namely, that there must be Ministers or Pastors, to preach the Word of God, and to administer the Sacraments ; also Elders and Deacons, who, together with the Pastors, form the Council of the Church : that by these means the true religion may be preserved, and the true doctrine everywhere propagated, likewise that transgressors may be punished and restrained by spiritual means ; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means everything will be carried on in the Church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy.

XXXI. *Of the Ministers, Elders, and Deacons.*

We believe, that the Ministers of God's Word, and the Elders and Deacons, ought to be chosen to their respective offices by a lawfulelection by the Church, with invocation of the name of the Lord, and in that order, which the Word of God teacheth. Therefore every one must take heed, not to intrude himself by unlawful means, but is bound to wait till it shall please God to call him, that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the Ministers of God's Word, they have equally the same power and authority wheresoever they are, as they are all Ministers of Christ, the only universal Bishop, and the only Head of the Church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the Ministers of God's Word, and the Elders of the Church, very highly, for their work's sake, and as much as possible be at peace with them, without murmuring, strife, or contention.

XXXII. *Of the order and discipline of the Church.*

At the same time we believe that though it is useful and beneficial, that those, who are rulers of the Church, institute and establish certain ordinances among themselves, for maintaining the body of the Church, yet they ought studiously to take care, that they do not depart from those things, which Christ, our only Master, hath instituted. And therefore, we reject all human inventions, and all laws, which man would introduce into the worship of God, thereby to bind and compel the conscience, in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, excommunication or Church discipline is

requisite, with the several circumstances belonging to it, according to the Word of God.

XXXIII. *Of the Sacraments.*

We believe, that our gracious God, on account of our dulness and infirmities, hath ordained the Sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God towards us and also to nourish and strengthen our faith ; which He hath joined to the word of the Gospel, the better to present to our senses, both that, which He signifies to us by His Word, and that which He works inwardly in our hearts, thereby assuring and confirming in us the salvation which He imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover, we are satisfied with the number of Sacraments, which Christ our Lord hath instituted, which are two only, namely, the Sacrament of Baptism, and the Holy Supper of our Lord Jesus Christ.

XXXIV. *Of Holy Baptism.*

We believe and confess that Jesus Christ, who is the end of the Law, hath, by the shedding of his blood, made an end of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin : and that He, having abolished circumcision, which was done with blood, hath instituted the Sacrament of Baptism instead thereof ; by which we are received into the Church of God, and separated from all other people and strange religions, that we may wholly belong to Him, whose ensign and banner we bear : and serves as a testimony unto us, that He

will for ever be our God and gracious Father. Therefore He has commanded all those, who are his, to be baptized only with pure water, “in the name of the Father, and of the Son, and of the Holy Ghost ;” —thereby signifying to us, that as water washeth away the impurity of the body, when poured upon it, and is seen on the body of the baptized, when sprinkled upon him ; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God ; who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the Ministers, on their part, administer the Sacrament, and that which is visible, but our Lord giveth that which is signified by the Sacrament, namely, the gifts and invisible grace ; washing, cleansing, and purging our souls of all impurity and unrighteousness ; renewing our hearts, and filling them with all comfort ; giving unto us a true assurance of his fatherly goodness ; putting on us the new man, and putting off the old man with all his deeds. Therefore, we believe, that every man, who is earnestly desirous to obtain life eternal, ought to be but once baptized with this only Baptism, without ever repeating the same, since we cannot be born twice. Neither doth this Baptism only avail us, at the time when the water is poured upon us, and received by us, but also through the whole course of life ; therefore, we detest the error of the Anabaptists, who are not content with the one only Baptism they have once received, and moreover condemn the Baptism of the infants of believers, who we believe ought to be baptized and sealed with the sign of the covenant as the children in Israel formerly were circumcised,

upon the same promises which are made unto our children. And, indeed, Christ shed his blood no less for the washing of the children of the faithful, than for adult persons ; and, therefore, they ought to receive the sign and Sacrament of that, which Christ hath done for them ; as the Lord commanded in the Law, that they should be made partakers of the Sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a Sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that Baptism is to our children. And for this reason Paul calls Baptism the circumcision of Christ.

XXXV. *Of the Holy Supper of our Lord Jesus Christ.*

We believe and confess that our Saviour Jesus Christ did ordain and institute the Sacrament of the Holy Supper, to nourish and support those whom He hath already regenerated and incorporated into his family, which is his Church. Now those, who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men : the other spiritual and heavenly, which is given them in their second birth, which is effected by the Word of the Gospel, in the communion of the body of Christ ; and this life is not common, but is peculiar to God's elect. In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, He hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat Him, that is to say, when they apply and receive Him by faith in the spirit. Christ, that He might represent unto us this spiritual and heavenly

bread, hath instituted an earthly and visible bread, as a Sacrament of his body, and wine as a Sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this Sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ, our only Saviour, in our souls, for the support of our spiritual life. Now, as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his Sacraments in vain, so He works in us all that He represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the meantime we err not, when we say, that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the Spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet doth He not, on that account, cease to make us partakers of Himself by faith. This feast is a spiritual table, at which Christ communicates Himself with all his benefits to us, and gives us there to enjoy both Himself, and the merits of his sufferings and death, nourishing, strengthening, and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the Sacraments are connected with the thing signified, nevertheless both are not received by all men : the ungodly indeed receives the Sacrament to his condemnation, but he doth not receive the truth of the Sacrament. As Judas and Simon the sorcerer, both indeed received the Sacrament, but not Christ, who was signified by it, of whom believers only are made

partakers. Lastly, we receive this holy Sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving ; making there confession of our faith , and of the Christian religion. Therefore, no one ought to come to this table, without having previously rightly examined himself ; lest by eating of this bread and drinking of this cup, he eat and drink judgment to himself. In a word, we are stirred up by the use of this holy Sacrament to a fervent love towards God and our neighbour. Therefore, we reject all admixtures and damnable inventions, which men have added unto, and blended with the Sacraments, as profanations of them : and affirm that we ought to rest satisfied with the Ordinance, which Christ and his Apostles have taught us, and that we must speak of them in the same manner as they have spoken.

XXXVI. *Of Magistrates.*

We believe that our gracious God, because of the depravity of mankind, has appointed kings, princes, and magistrates, and wills that the world should be governed by certain laws and policies ; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order. For this purpose He hath committed to the magistrate the sword, *for the punishment of evil-doers, and for the protection of them that do well.* And their office is, not only to have regard unto, and watch for the welfare of the civil state ; but also that they protect the sacred Ministry ; and thus may remove and prevent all idolatry and false worship ; that the kingdom of Antichrist may be thus destroyed and the kingdom of Christ promoted. They must also diligently countenance the preaching of the Word of the Gospel everywhere, that God may be honoured and worshipped by every one, as He commands in his Word.

Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates, to pay tribute, to show due honour and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the Anabaptists and other seditious people, and in general all those, who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods, and confound that decency and good order which God hath established among men.

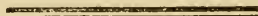
XXXVII. *Of the Last Judgment.*

Finally we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as He ascended with great glory and majesty to declare Himself Judge of the living and the dead; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great Judge, both men and women and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those, who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give

an account of every idle word they have spoken, which the world only counts amusement and jest ; and then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and the elect : because then their full salvation shall be perfected, and there they shall receive the fruits of their labour and trouble, which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed, and tormented them in this world ; who shall be convicted by the testimony of their own consciences, and shall become immortal, in such manner as to be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary, the faithful and elect shall be crowned with glory and honour ; and the Son of God will confess their names before God his Father, and his elect angels ; all tears shall be wiped from their eyes ; and their cause, which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward, the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. *Amen.*

Even so, come Lord Jesus.

Rev. xxii., 20.



C A N O N S,

RATIFIED IN THE NATIONAL SYNOD OF THE

REFORMED CHURCH,

Held at Dordrecht, in the Years 1618 and 1619.

FIRST HEAD OF DOCTRINE.

OF DIVINE PREDESTINATION.

Article 1. As all men have sinned in Adam, lie under the curse, and are obnoxious to eternal death, God would have done no one injustice if He had left the whole human race in sin and under the curse, and condemned them because of sin, according to the words of the Apostle, Rom. iii., 19, "that all the world may become guilty before God." And verse 23, "for all have sinned, and come short of the glory of God." And Rom. vi., 23, "for the wages of sin is death."

Art. II. But in this the love of God was manifested, that He sent his only begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life. 1 John iv ; 9. John iii., 16.

Art. III. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whomsoever He will, and at what time He pleaseth ; by whose ministry men are called to repentance and faith in Christ crucified. Rom. x., 14, 15. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Art. IV. The wrath of God abideth upon those who believe not this Gospel. But such as receive it,

and embrace Jesus, the Saviour, by a true and living faith, are by Him delivered from the wrath of God, and from destruction, and have the gift of eternal life conferred upon them.

Art. V. The cause or guilt of this unbelief as well as of all other sins, is no wise in God, but in man himself: whereas faith in Jesus Christ, and salvation through Him, is the free gift of God, as it is written, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." Eph. ii., 8. "For unto you it is given in the behalf of Christ, not only to believe on Him," &c. Phil. i., 29.

Art. VI. That some in time receive the gift of faith, from God, and others do not receive it, proceeds from God's eternal decree: "For known unto God are all his works from the beginning of the world." Acts xv., 18. Eph. i., 11. According to which decree, He graciously softens the hearts of the elect, however obdurate, and inclines them to believe; while in his just judgment He leaves the non-elect to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men equally lost, or that decree of election and reprobation, revealed in the Word of God, which though men of perverse, impure and unstable minds, wrest to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Art. VII. Election is the unchangeable purpose of God, whereby, before the foundation of the world, He hath, out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had through their own fault, fallen from their original state of rectitude, into sin and destruction, a certain number of persons (by nature neither better nor more deserving than others, but with them involved in one common

misery), to redemption in Christ, whom He from eternity appointed the Mediator and head of all the elect, and the foundation of salvation.

These hath God decreed to give to Christ, to be saved by Him, and effectually to call and draw them to his communion by his Word and Spirit, to bestow upon them true faith, justification, and sanctification ; and having powerfully preserved them in the fellowship of his Son, finally, to glorify them for the demonstration of his mercy, and for the praise of the riches of his glorious grace ; as it is written : "According as He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein He hath made us accepted in the beloved," Eph. i, 4, 5, 6. And elsewhere : "Who mhe did predestinate, them he also called : and whom He called, them He also justified : and whom He justified, them He also glorified." Rom. viii., 30.

Art. VIII. There are not various decrees of election but one and the same decree respecting all those who shall be saved, both under the Old and New Testament : since Scripture declares the good pleasure, purpose and counsel, of the divine will to be one, according to which He hath chosen us from eternity, both to grace and to glory, to salvation and the way of salvation, which He hath ordained that we should walk therein.

Art. IX. This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite cause or condition on which it depended ; but men are chosen to faith and to the obedience of faith, holiness, &c., therefore election is the fountain

of every saving good ; from which proceed faith, holiness, and the other saving gifts and finally eternal life itself as its fruits and effects, according to that testimony of the Apostle : “ He hath chosen us (not because we were) but that we should be holy, and without blame, before Him in love.” Eph. i., 4.

Art. X. The good pleasure of God is the sole cause of this gracious election, which does not consist herein that God, foreseeing all possible qualities or actions of men, elected certain of these as a condition of salvation, but that He was pleased, out of the common mass of sinners, to adopt some certain persons as a peculiar people to Himself as it is written : “ For the children being not yet born, neither having done any good or evil,” &c. “ It was said (namely to Rebecca) the elder shall serve the younger ; as it is written, Jacob have I loved, but Esau have I hated.” Rom. ix., 11, 12, 13. “ And as many as were ordained to eternal life believed.” Acts xiii., 48.

Art. XI. And as God himself is most wise, unchangeable, omniscient and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled nor annulled ; neither can the elect be cast away, nor their number diminished.

Art. XII. The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God ; but by observing in themselves with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the Word of God—such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, &c.

Art. XIII. The sense and certainty of this election daily afford to the children of God additional matter for humiliation before Him, for adoring the depth of his mercies purifying themselves and rendering

grateful returns of ardent love to Him, who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands, or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption, or of the idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

Art. XIV. As the doctrine of divine election by the most wise counsel of God, was declared by the Prophets by Christ himself, and by the Apostles, both in the Old and New Testament, and is committed to writing in the sacred Scriptures; so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, with reverence, in the spirit of discretion and piety, for the glory of God's most holy Name, and for the lively consolation of his people, without vainly attempting to investigate the secret ways of the Most High.

Art. XV. This eternal and unmerited grace of election, is illustrated and recommended by the express testimony of Sacred Scripture, that not all, but some only are elected, while others are passed by in God's eternal decree; whom God, out of his sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them, in his just judgment, to follow their own ways, at last, for the declaration of his justice, to condemn and punish them forever not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous judge and avenger.

Art. XVI. Those who do not yet efficaciously experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavour after filial obedience, and glorying in God through Christ, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desire devoutly and humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation, who, though they seriously desire to be turned to God, to please Him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith, to which they aspire ; since a merciful God has promised that He will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those, who, regardless of God and of the Saviour Jesus Christ, have wholly given themselves up to the cares of the world, and the pleasures of the flesh, so long as they are not seriously converted to God.

Art. XVII. Since we are to judge of the will of God from his Word, which testifies that the children of believers are holy, not by nature, but by virtue of the covenant of grace in which they, together with the parents, are comprehended, godly parents have no reason to doubt of the election and salvation of their children, whom it pleaseth God to call out of this life in their infancy.

Art. XVIII. To those who murmur at the free grace of election, and just severity of reprobation. we answer with the Apostle : "Nay, but, O man, who art thou that repliest against God?" Rom. ix., 30. And quote the language of our Saviour : "Is it not lawful for me to do what I will with mine

own?" Mat. xx., 15. And therefore with holy adoration of these mysteries, we exclaim in the words of the Apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things: to whom be glory for ever.—*Amen.*"

SECOND HEAD OF DOCTRINE.

OF THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY.

Art. I. God is not only supremely merciful, but also supremely just. And his justice requires (as He hath revealed himself in his Word) that our sins committed against his infinite majesty should be punished, not only with temporal, but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

Art. II. Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He hath been pleased of his infinite mercy, to give his only begotten Son, for our surety, who was made sin, and on the cross became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf.

Art. III. This death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

Act. IV. This death is of so great value and price, because the person who submitted to it was not only really man, and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and Holy Spirit, such as it behoved our Saviour to be ; and because it was connected with a sense of the wrath and of the curse of God due to us for our sin.

Art. V. Moreover the promise of the Gospel is that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the Gospel.

Art. VI. And whereas many who are called by the Gospel, do not repent, nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but their own guilt.

Art. VII. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God given them in Christ from everlasting, and which He owes to no man.

Art. VIII. For this was the sovereign counsel, and most gracious will and purpose of God, the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation : that is, it was the will of God, that Christ, by the blood of the cross, whereby He confirmed the New Covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity

chosen to salvation, and given to Him by the Father ; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by his death, should by his blood purge them from all sin, both original and actual, whether committed before or after believing ; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in his own presence for ever.

Art. IX. This purpose proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell : so that the elect in due time may be gathered together into one, and that there never may be wanting a Church composed of believers, the foundation of which is laid in the blood of Christ, which may steadfastly love, and constantly serve Him, as their Saviour, who, as a bridegroom for his bride, laid down his life for them upon the cross, and which may celebrate his praises here and through all eternity.

THIRD AND FOURTH HEADS OF DOCTRINE.

OF THE CORRUPTION OF MAN, HIS CONVERSION TO GOD,
AND THE MANNER THEREOF.

Art. I. Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things ; his heart and will with righteousness ; all his affections with purity ; and thus the whole Man

was holy : but, revolting from God by the instigation of the devil, and of his own free will, he forfeited these excellent gifts ; and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment ; became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

Art. II. Such as man was after the fall, so were the children begotten by him, namely, he corrupt and they corrupt. So that the corruption, according to God's just judgment, has come upon all the posterity of Adam (Christ only excepted) not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.

Art. III. Therefore all men are conceived in sin, and by nature children of wrath, incapable of any saving good, prone to evil, dead in sin, and in bondage thereto ; and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation.

Art. IV. There remain, however, in man, since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and discovers some regard for virtue, and for maintaining an orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God, and to true conversion, that he is incapable of using it aright even in things natural and civil. Nay farther, this light, such as it is, man in various ways renders wholly polluted, and holds it in unrighteousness ; by doing which he becomes inexcusable before God.

Art. V. In the same light are we to consider the law of the decalogue, delivered by God to the Jews in particular, by the hands of Moses. For though it dis-

covers the greatness of sin, and more and more convinces man thereof, yet as it neither points out a remedy, nor imparts strength to extricate him from misery, and thus, being weak through the flesh, leaves the transgressor under the curse, man cannot by this law obtain saving grace.

Art. VI. What, therefore, neither the light of nature, nor the law could do, that God performs by the operation of his Holy Spirit through the Word or ministry of reconciliation : which is the glad tidings concerning the Messiah, by means whereof it hath pleased God to save such as believe, as well under the Old as under the New Testament.

Art. VII. This mystery of his will God discovered to but a small number under the Old Testament ; under the New, He reveals himself to many, without any distinction of people. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their making a better use of the light of nature, but results wholly from the sovereign good pleasure and unmerited love of God. Hence they, to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the Apostle to adore, not curiously to pry into the severity and justice of God's judgments displayed in others, to whom this grace is not given.

Art. VIII. As many as are called by the Gospel, are seriously called. For God hath most earnestly and truly declared in his Word, what will be acceptable to Him ; namely, that all, who are called, should come unto Him. He moreover seriously promises rest of soul and eternal life, to as many as shall come to Him, and believe in Him.

Art. IX. It is not the fault of the Gospel, nor of Christ offered therein, nor of God, who calls men by

the Gospel, and confers upon them various gifts, that those, who are called by the ministry of the Word, refuse to come, and be converted : the fault lies in themselves ; some of whom, when called, regardless of their danger, reject the Word of life ; others, though they receive it, suffer it not to enter into their heart ; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away ; while others choke the seed of the Word by perplexing cares, and the pleasures of this world, and produce no fruit. This our Saviour teaches in the parable of the sower. Matt. xiii.

Art. X. But that others, who are called by the Gospel, obey the call, and are converted, is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others, equally or sufficiently furnished with grace for faith and conversion, as the proud heresy of Pelagius maintains ; but to God, who as He hath chosen his own from eternity in Christ, so He effectually calls them in time, confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of his own Son, that they may show forth the praises of Him, who hath called them out of darkness into his marvellous light ; and may glory not in themselves, but in the Lord, according to the general testimony of the Apostles.

Art. XI. But when God accomplishes his good pleasure in the elect, and works in them true conversion, He not only causes the Gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God : but by the efficacy of the same regenerating Spirit, penetrates the inmost recesses of man ; He opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised ;

infuses new qualities into the will, which though heretofore dead, He quickens ; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable ; moves and strengthens it, that, like a good tree, it may bring forth the fruits of good works.

Art. XII. And this is the regeneration so strongly asserted in Scripture, and denominated a new creation ; a resurrection from the dead ; a making alive, which God works in us without our aid. But this is no wise effected merely by the external preaching of the Gospel, by moral suasion, or such a mode of operation, that after God has performed his part, it still remains in the power of man to be regenerated or not, to be converted, or to continue unconverted ; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and unspeakable ; not less nor inferior in efficacy to creation, or the resurrection from the dead, as the Scripture, inspired by the Author of this work, declares ; so that all in whose hearts God works in this marvellous manner, are certainly, infallibly and effectually regenerated, and do actually believe.

Whereupon the will thus renewed, is not only moved and influenced by God, but in consequence of this influence, becomes itself active. Wherefore also, man is himself rightly said to believe and repent, by virtue of that grace received.

Art. XIII. The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing, that by this grace of God they are enabled to believe with the heart, and love their Saviour.

Art. XIV. Faith is therefore to be considered as the gift of God, not on account of its being offered by God to the free will of man, but because it is in reality conferred, breathed, and infused into him ;

nor even because God bestows the power or ability to believe, and then expects the consent or act of faith from man's own free will ; but because He who works in man both to will and to do, and indeed all things in all, produces both the will to believe, and the very act of believing.

Art. XV. God is under no obligation to confer this grace upon any ; for how can He be indebted to man, who had no previous gift to bestow, as a foundation for such recompense ? nay, what can He owe to him who has nothing of his own but sin and falsehood ? He therefore, who becomes the subject of this grace, owes and renders eternal gratitude to God, and gives Him thanks for ever. Whoever is not made partaker thereof, is either altogether regardless of these spiritual gifts, and satisfied with his own condition ; or vainly boasts the possession of that, which he has not. Of those, who make an external profession of faith, and amend their conduct, we are bound, after the example of the Apostle, to judge and speak in the most favourable manner ; since the secret recesses of the heart are unknown to us. And as to others, who have not yet been called, it is our duty to pray for them to God, who calls the things that are not, as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if we had made ourselves to differ.

Art. XVI. But as man by the fall did not cease to be man endowed with understanding and will, and sin which pervaded all mankind did not deprive him of the human nature, but brought upon him depravity, and spiritual death ; so also this grace of regeneration does not treat men as stocks and blocks, nor takes away their will and its properties, neither does violence thereto ; but spiritually quickens, heals, corrects, and at the same time sweetly and

powerfully bends it : that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign ; in which the true and spiritual restoration and freedom of our will consist. Wherefore, unless the wonderful Author of every good work wrought with us, man could have no hope of recovering from his fall by his own free will, by which, when he as yet stood, he plunged himself into ruin.

Art. XVII. As the almighty operation of God, whereby He produces and supports this our natural life, does not exclude but requires the use of means, by which God of his infinite wisdom and goodness had chosen to exert his power : so also the afore-said supernatural operation of God, by which we are regenerated, in no wise excludes, or subverts the use of the Gospel, which the most wise God has ordained to be the seed of regeneration, and food of the soul. Wherefore as the Apostles, and teachers who succeeded them, piously instructed the people concerning this grace of God, to his glory, and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the Gospel in the exercise of the Word, Sacraments and discipline : so even to this day, be it far from either instructors or instructed, to presume to tempt God in the Church, by separating what He of his good pleasure hath most intimately joined together. For grace is conferred by means of admonitions ; and the more readily we perform our duty, the more eminently does this blessing of God, working in us, show itself, and the more directly is his work advanced ; to whom alone all the glory both of means, and of their saving fruit and efficacy, is for ever due. *Amen.*

FIFTH HEAD OF DOCTRINE.

OF THE PERSEVERANCE OF SAINTS.

Art. I. Whom God calls, according to his purpose, to the communion of his Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He delivers also from the dominion and slavery of sin in this life ; though not altogether from the flesh and from the body of sin, so long as they continue in this world.

Art. II. Hence spring daily sins of infirmity, and hence blemishes cleave to the best works of the saints; which furnish them with constant matter for humiliation before God, and fleeing for refuge to Christ crucified ; for mortifying the flesh more and more by the spirit of prayer, and holy exercises of piety ; and yearning for the goal of perfection, till being at length delivered from this body of death, they shall reign with the Lamb of God in heaven.

Art. III. By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in that grace, if left to their own strength. But God is faithful, who, having once conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end.

Art. IV. Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in grace, yet converts are not always so influenced and moved by God, as not in some particular instances by their own fault, to deviate from the guidance of divine grace, so as to be seduced by, and comply with the lusts of the flesh ; they must therefore be constant in watching and prayer, that they be not led into temptation. When these are neglected, they are not only liable

to be drawn into great and heinous sins, by the flesh, the world, and by Satan, but sometimes, by the righteous permission of God, actually fall into these evils. This, the lamentable fall of David, Peter, and other saints, described in Holy Scripture, demonstrates.

Art. V. By such enormous sins, however, they greatly offend God, become guilty of death, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose for a time the sense of God's favour, until, on their returning into the right way by serious repentance, the light of God's fatherly countenance again shines upon them.

Art. VI. For God, who is rich in mercy, according to his unchangeable purpose of election, does not wholly withdraw the Holy Spirit from his own people, even in their melancholy falls; nor suffers them to proceed so far as to lose the grace of adoption, and fall from the state of justification, nor to commit the sin unto death or against the Holy Spirit; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction.

Art. VII. For in the first place, in these falls He preserves in them the incorruptible seed of regeneration from perishing, or being totally lost; and again, by his Word and Spirit, certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may with a contrite heart by faith seek and obtain remission in the blood of the Mediator, may again experience the favour of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own salvation with fear and trembling.

Art. VIII. Thus it is not in consequence of their own merits, or strength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and perish finally in their backslidings; which,

with respect to themselves, could not only easily, but would undoubtedly happen ; but with respect to God, it is utterly impossible, since his counsel cannot be changed, nor his promise fail, neither can the call according to his purpose be revoked, nor the merit, intercession, and preservation of Christ be rendered ineffectual, nor the sealing of the Holy Spirit be frustrated or obliterated.

Art. IX. Of this preservation of the elect to salvation, and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they firmly believe that they are and ever will continue true and living members of the Church ; that they have forgiveness of sins, and eternal life.

Art. X. This assurance, then, is not produced by any peculiar revelation beside or apart from, or independent of the Word of God ; but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort ; from the testimony of the Holy Spirit, witnessing with our spirit, that we are children and heirs of God, Rom. viii., 16 ; and lastly, from a serious and holy desire to preserve a good conscience, and to perform good works. And if the elect of God were in this world deprived of this solid comfort, that they shall finally obtain the victory, and of this infallible pledge or earnest of eternal glory, they would be of all men the most miserable.

Art. XI. Scripture at the same time testifies, that believers in this life have to struggle with various doubts of the flesh, and that under grievous temptations they are not always sensible of this full assurance of faith, and certainty of persevering. But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will, with the temptation, also make a way to

escape, that they may be able to bear it ; 1 Cor. x., 13, and by the Holy Spirit again inspires them with the assurance of persevering.

Art. XII. This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that on the contrary, it is the real source of humility, filial reverence, true piety, patience in every conflict, fervent prayers, constancy in suffering and in confessing the truth, and of solid joy in God : so that the consideration of this benefit is an incentive to the serious and constant practice of gratitude and good works, as appears from the testimony of Scripture, and the examples of the saints.

Art. XIII. Neither does renewed confidence of persevering produce licentiousness, or a disregard to piety in those who are recovered from backsliding ; but it renders them much more careful and solicitous to continue in the ways of the Lord, which He hath ordained, that they who walk therein may maintain an assurance of persevering, lest by abusing his fatherly kindness, God should turn away his gracious countenance from them (to behold which is to the godly dearer than life, the withdrawing whereof is more bitter than death), and they, in consequence hereof should fall into more grievous torments of conscience.

Art. XIV. And as it hath pleased God, by the preaching of the Gospel, to begin this work of grace in us, so He preserves, continues, and perfects it by the hearing and reading of his Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, as well as by the use of the Sacraments.

Art. XV. The carnal mind is unable to comprehend this doctrine of the perseverance of the saints, and the certainty thereof, which God hath most abundantly

revealed in his Word, for the glory of his name, and the consolation of pious souls, and which He impresses upon the hearts of believers : Satan abhors it ; the world ridicules it ; the ignorant and hypocrite abuse, and heretics oppose it ; but the Spouse of Christ hath always most tenderly loved and constantly defended it, as an inestimable treasure : and God, against whom neither counsel nor strength can prevail, will dispose her to continue this conduct to the end. Now, to this one God, Father, Son, and Holy Spirit, be honour and glory, for ever. *Amen.*

CONCLUSION.

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the Five Articles which have been controverted in the Belgic churches ; and at the same time the rejection of the errors with which they have for some time been troubled. This declaration and rejection, the Synod judges to be drawn from the Word of God, and to be agreeable to the confession of the Reformed churches. Whence it clearly appears, that some, whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the people :

“That the doctrine of the Reformed churches concerning predestination, and the points connected with it, by its own nature and necessary tendency, leads off the minds of men from all piety and religion ; that it is a pillow for the flesh and the devil, and the stronghold of Satan, where he lies in wait for all, and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security ; that it makes God the author of sin, unjust, tyrannical, hypocritical ; that it is nothing more than the interpolated doctrine of the Stoics, Manichees, Libertines, and Turks ; that it renders

men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please ; and therefore, that they may safely perpetrate every species of the most atrocious crimes ; and that it would not in the least contribute to their salvation, if the reprobate should even perform truly all the works of the saints ; that the same doctrine teaches, that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose ; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety ; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell ; so that, neither baptism, nor the prayers of the church at their baptism, can at all profit them." And many other things of the same kind, which the Reformed churches not only do not acknowledge, but even detest with their whole soul. Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Saviour Jesus Christ, to judge of the faith of the Reformed churches, not from the calumnies which, on every side, are heaped upon it ; nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted, and wrested to a meaning quite foreign to their intention ; but from the public confessions of the churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves, to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions of so many churches, for distressing the consciences of the weak ; and for labouring to render suspected the

society of the truly faithful. Finally, this Synod exhorts all their brethren in the Gospel of Christ, to conduct themselves piously and religiously in handling this doctrine, both in the schools and churches ; to direct it, as well in discourse, as in writing, to the glory of the Divine Name, to holiness of life, and to the consolation of afflicted souls ; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language ; and, to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying the doctrine of the Reformed churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth, bring to the truth those who err, shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. *Amen.*

That we do thus think and judge, we certify by subscribing our names.

Here follow the names, not only of the PRESIDENT, ASSESSOR, and SECRETARIES of the Synod, and of the PROFESSORS OF THEOLOGY in the Dutch Churches, but of all the MEMBERS who were deputed to the Synod, as the Representatives of their respective Churches ; that is, of the Delegates from Great Britain, the Electoral Palatinate, Hussia, Switzerland, Wetteraw,—the Republic and Church of Geneva,—the Republic and Church of Bremen,—The Republic and Church of Emden,—The Duchy of Gelderland, and of Zutphen,—South Holland,—North Holland, Zealand,—The province of Utrecht,—Friesland,—Overysse,—The State of Groningen and Omland,—Drent,—The French Churches.

THE LITURGY
OF THE REFORMED DUTCH CHURCH;
OR THE FORMS USED THEREIN.

I. Of Public Prayer.—II. Of the Administration of the Holy Sacraments.—
III. Of the Exercise of Church Discipline.—IV. Of the Ordination of Church
Officers.—V. Of the celebration of Marriage.—VI. Of Comforting the Sick.

*Christian Prayers to be used in the Assembly of the
Faithful, and on other occasions.*

A PRAYER ON THE LORD'S DAY, BEFORE SERMON.

O ETERNAL GOD, and most merciful Father, we humbly prostrate ourselves before Thy high majesty, against which we have so often and grievously offended; and acknowledge, if Thou shouldst enter into judgment with us, that we have deserved nothing but eternal death: for not only are we all by original sin, unclean in Thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against Thee and our neighbour, dwell within us; we have also indeed, frequently and unceasingly, transgressed thy precepts, neglected what Thou hast commanded us, and done what Thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against Thee, which we acknowledge, and are heartily sorry for; nay, we confess to our shame, and to the praise of Thy mercy towards us, that our sins are more in number than the hairs of our head, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called Thy children; nor to lift up our eyes towards heaven to pour out our prayers before Thee.

Nevertheless, O Lord God, and merciful Father, knowing that Thou dost not desire the death of the

sinner, but that he may turn from his wickedness and live ; and that Thy mercy is infinite, which Thou showest unto those who return to Thee ; we heartily call upon Thee trusting in our Mediator Jesus Christ, who is the Lamb of God that taketh away the sins of the world, and we beseech Thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake.

Wash us in the pure fountain of his blood, that we may become clean and white as snow. Cover our nakedness with his innocence and righteousness, for the glory of Thy name's sake : clear our understanding of all blindness, and our hearts of all hardness and pride.

Open the mouth of Thy servant at this time, and replenish him with Thy wisdom and knowledge, that he may purely and confidently set forth Thy Word ; prepare also our hearts that we may hear, understand, and keep the same : write Thy laws, according to Thy promise, in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of Thy Name, and to the edification of Thy Church. O gracious Father, we ask for, and desire all these things in the name of Jesus Christ, who hath taught us thus to pray ; OUR FATHER, etc.

A PRAYER ON THE LORD'S DAY, AFTER SERMON.

ALMIGHTY AND MERCIFUL GOD, we acknowledge in ourselves, and confess before Thee, as the truth is, that we are not worthy to lift up our eyes towards heaven, and to present our prayers before Thee, if Thou shouldst respect our merits and worthiness : for our consciences accuse us, and our sins bear witness against us ; we also know that Thou art a righteous judge, punishing the sins of those who transgress Thy

commandments. But, O Lord, since Thou hast commanded us to call upon Thee in all times of need, and hast of thine unspeakable mercy promised to hear our prayers, not because of our merits, which are none, but for the merits of our Lord Jesus Christ, whom Thou hast appointed to be our Mediator and Advocate : therefore, we forsake all other help, and take our refuge in Thy mercy alone.

O Lord, besides the innumerable benefits, which Thou showest to all men in general on earth, Thou hast bestowed so many favours on us in particular, that we are not able to comprehend or express them : for Thou hast delivered us from the woeful slavery of the devil, and all idolatry wherein we were held, and hast brought us to the light of Thy truth, and to the knowledge of Thy Holy Gospel. On the contrary, we have by our ingratitude been regardless of these Thy benefits ; we have departed from Thee and have followed our own devices, not honouring Thee as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended Thee, and can expect nothing else than everlasting death and damnation, if Thou shouldst deal with us according to our deserts. Yea, we also perceive, O Lord, by the chastisement, which Thou daily art inflicting on us, that Thou art justly displeased with us. For since Thou art just, Thou wilt punish no man without cause, and we also see thine hand stretched out further to punish us. But though Thou shouldst punish us more severely than Thou hast hitherto done, nay, though all the plagues fell upon us wherewith Thou didst visit the sins of Thy people Israel, we must still confess that Thou wouldst do us no injustice.

But, O Lord, Thou art our God, and we are but dust and ashes ; Thou art our Creator, and we are Thy handy work ; Thou art our Shepherd, and we are Thy sheep ; Thou art our Redeemer, and we are those whom Thou hast redeemed ; Thou art our Father,

and we are Thy children and heirs. Therefore, do not punish us in Thine anger, but chastise us mercifully, and preserve that work, which Thou hast of Thy mercy begun in us, that all men may know and acknowledge Thee to be our God and Saviour. Thy people Israel frequently offended Thee, and Thou didst justly punish them ; but as oft as they turned themselves again to Thee, Thou didst always mercifully receive them into favour. And though their sins and transgressions were ever so great, Thou didst always avert Thy wrath and punishment prepared for them, by reason of the covenant which Thou hadst made with Thy servants, Abraham, Isaac, and Jacob ; so that Thou never hast refused to hear the prayers of Thy people. And we have of thy mercy even that same covenant, which Thou hast established in the hand of Jesus Christ our Mediator, between Thee and all believers : nay, it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves and all human help, we flee for succour only to this blessed Covenant of grace, by means whereof our Lord Jesus Christ having offered his body once on the cross as a perfect sacrifice for us, hath reconciled us with Thee for ever. Therefore, O Lord, look upon the face of thine Anointed, and not on our sins, that Thine anger may be appeased by his intercession : and cause Thy face to shine on us to our joy and salvation.

Take us henceforth into Thy holy guidance and protection, and govern us by Thy Holy Spirit, that He daily more and more mortifying our flesh with all its lusts, may renew us to a better life, and produce in us fruits of true faith ; that hereby Thy Name may be glorified and praised to all eternity, and that we, despising all transitory things, may with an ardent desire fix our thoughts only on things heavenly.

And inasmuch as it is Thy pleasure that we should pray for all mankind, we beseech Thee to extend Thy blessing on the doctrine of Thy Holy Gospel, that it may be preached and accepted everywhere ; that the whole world may be filled with Thy saving knowledge ; that the ignorant may be converted, the weak strengthened ; that all men, not only in word, but also in deed, may magnify and sanctify Thy holy Name. Send forth, for this end, faithful labourers into thy harvest, and so replenish them with Thy grace, that they may faithfully serve before Thee. On the contrary, utterly destroy all false teachers, ravenous wolves, and hirelings, who seek their own honour and advantage, and not the glory of Thy Holy Name, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all Thy Christian Churches spread over the face of the earth, in unity of true faith, and in godliness of life, that Thy kingdom may daily increase, and that of Satan be destroyed, till Thy kingdom is perfected, when Thou shalt be all in all. Particularly we pray for those whom Thou hast been pleased to put in authority over us ; for our beloved Queen Victoria and all the Royal Family ; for His Excellency the Governor of this Colony and for those who with Him administer the Government ; for the Judges of the land and for all Magistrates.

Replenish them all with Thy grace and heavenly gifts, each in the respective calling and state wherein Thou hast placed him, that they may wisely govern and strenuously protect the people whom Thou hast committed to their care, faithfully defend thy worship, and rightly administer justice. Preside with Thy Holy Spirit in their assemblies, that in all cases they may resolve nothing but what is good and becoming and successfully carry out the same ; that this Country being preserved from all enemies, the evil doers punished, and the just protected, Thy Name

thereby may be praised, and the Kingdom of the King of Kings, Christ Jesus, promoted: and that we may lead a quiet and peaceable life in all godliness and honesty.

Moreover we pray for our brethren who are under persecution or tyranny. Comfort them with Thy Holy Spirit and mercifully deliver them: suffer not thy Church wholly to be destroyed, nor the remembrance of Thy Name to be abolished from the face of the earth, lest the enemies of Thy truth triumph to the dishonouring and blaspheming of Thy Name. But if it is Thy divine will, that the suffering Christians should die for the glory of Thy Name, and by their death witness unto the truth, comfort them in their sufferings, that they, considering them as coming from Thy fatherly hand, may therefore, doing Thy will, remain steadfast, whether in life or death, to Thy glory, to the edification of Thy Church, and to their salvation. We likewise beseech Thee for all those whom thou dost afflict with poverty, imprisonment, sickness of body, or trouble of mind; comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives. Give them also firm patience; alleviate their sufferings; and finally deliver them that they may rejoice in Thy goodness and eternally praise Thy Name.

And now, O Lord, take us, together with all that belongs to or concerns us, into thy keeping. Grant that we may live in our respective callings according to Thy will, and so use the gifts which we receive of Thy blessing, that they may not impede, but rather profit us unto life eternal. Strengthen us in all temptations, that we, striving in true faith, may overcome, and hereafter enjoy with Christ life eternal.

We ask Thee for all these things, as our faithful Lord and Saviour Jesus Christ himself hath taught us; OUR FATHER, etc.

Afterwards the congregation is dismissed with the usual blessing :

RECEIVE THE BLESSING OF THE LORD.

The Lord bless thee, and keep thee :

The Lord make his face to shine upon thee, and be gracious unto thee :

The Lord lift up his countenance upon thee, and give thee peace.

A PRAYER BEFORE THE EXPLANATION OF THE CATECHISM.

O HEAVENLY FATHER, thy Word is perfect, converting the soul ; a sure testimony, making wise the simple, enlightening the eyes of the blind ; and a powerful means unto salvation, for all those who believe. And whereas we are not only blind by nature, but even incapable of doing any good : and also since Thou wilt help none but those who are of a broken and contrite heart ; we beseech Thee to enlighten our understanding with Thy Holy Spirit, and give us a meek heart, free from all haughtiness and carnal wisdom, that we, hearing thy Word may rightly understand it, and regulate our life thereby. Be graciously pleased to convert all those who still stray from thy truth, that we may all with one accord serve Thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us ; OUR FATHER, etc.

A PRAYER AFTER THE EXPLANATION OF THE CATECHISM.

O GRACIOUS GOD and merciful Father, we give Thee hearty thanks that it hath pleased Thee, to take

not only us, but also our little children into Thy Covenant, which Thou hast not only sealed unto them by Holy Baptism, but also daily showest, when Thou perfectest thy praise out of their mouths, thus to cause the wise of the world to blush. We beseech Thee, increase Thy grace in them, that they may always grow and increase in Christ Thy Son ; till they attain to perfect manhood in all knowledge and righteousness. Give us grace that we may educate them, as Thou hast commanded us, in Thy knowledge and fear, so that by their godliness the kingdom of Satan may be destroyed and the Kingdom of Jesus Christ strengthened in this and other congregations, to the glory of Thy holy Name, and to their eternal salvation, through Jesus Christ. *Amen.*

A PRAYER BEFORE SERMON ON WEEK DAYS.

HEAVENLY FATHER, eternal and merciful God, we acknowledge and confess before Thy Divine majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good ; and that, by our sinful life, we continually transgress Thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended Thee ; we bewail our transgressions, beseeching that Thou wilt graciously pity our misery. Have compassion on us, O most bounteous God and Father, and forgive us all our sins, for the holy passion of Thy well beloved Son Jesus Christ. Grant us also the grace of Thy Holy Spirit, that we may, with all our heart, study to know our own unrighteousness, and sincerely abhor ourselves ; that sin may be mortified in us, and we

may be raised up to a new life ; that we may bring forth genuine fruits of holiness, and righteousness, which through Jesus Christ are acceptable to Thee. Give us to understand Thy holy Word according to Thy divine will, that we may learn thereby to put our whole trust in Thee alone, and withdraw it from all creatures ; that also our old man, with all the affections thereof, may be daily more and more crucified ; and that we may offer up ourselves unto Thee a living sacrifice, to the glory of Thy holy Name, and to the edification of our neighbours ; through Jesus Christ our Lord, who hath taught and commanded us to pray ; OUR FATHER, etc.

A PRAYER AFTER SERMON ON WEEK DAYS.

LORD GOD ALMIGHTY, let not Thy holy Name be profaned for our sins, for we have in divers ways sinned against Thee, since we are not obedient to Thy holy Word as we ought to be, and through ignorance and murmuring daily stir up thine anger against us : wherefore Thou dost justly punish us ; but O Lord, be mindful of Thy great mercy, and have compassion on us. Give us knowledge of and repentance for our sins, and amendment of our lives. Strengthen the Ministers of thy Church, that they may faithfully and steadfastly declare thy holy Word ; and the Rulers of Thy people, that they may bear the sword with equity and prudence. Preserve us from all deceit and unfaithfulness. Confound all evil, and subtle counsels taken against Thy Word and Thy Church. O Lord, withhold not from us Thy Spirit and Word, but grant us increase of faith ; and in all trouble and adversity, patience and constancy. Come to the help of thy Church, deliver her from all affliction, derision and persecution.

Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise : *Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, He will give it you ;* and hath commanded us to pray ; OUR FATHER, etc.

A MORNING PRAYER.

O MERCIFUL FATHER, we thank Thee, that Thou hast in faithfulness watched over us throughout the past night : and we beseech Thee to strengthen, and henceforth guide us by Thy Holy Spirit, that we may spend this, and all the days of our life, in all righteousness and holiness, and that in whatsoever we undertake, we may always seek the promotion of thy glory and expect all the success of our undertakings from Thy bountiful hand alone. And to the end that we may obtain this mercy of Thee, be pleased, according to Thy promise, to forgive all our sins, through the holy passion and blood-shedding of our Lord and Saviour Jesus Christ ; for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the preaching of thy Gospel. Destroy all works of the devil. Strengthen all Ministers of the Gospel, and Rulers of Thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that Thou wilt certainly give us whatsoever we shall ask in his Name, and therefore hath commanded us to pray ; OUR FATHER, etc.

AN EVENING PRAYER.

O MERCIFUL GOD, eternal light, shining in darkness, Thou who dispellest the night of sin, and all

blindness of heart, since Thou hast appointed the night for rest and the day for labour, we beseech Thee, grant that our bodies may rest in peace and quietness, that they may hereafter be able to endure the labour they must bear. Temper our sleep, that it be not disorderly, that we may remain spotless both in body and soul, nay, that our sleep itself may be to Thy glory. Enlighten the eyes of our understanding, that we may not sleep in death, but always look for deliverance from our present misery. Defend us against all assaults of the devil, and take us into Thy holy protection. And although we have not passed this day, without having greatly sinned against Thee, we beseech Thee to cover our sins with Thy mercy as Thou coverest all things on earth with the darkness of the night, that we because of them may not be cast out from Thy presence. Relieve and comfort all those who are afflicted or distressed in mind, body, or estate, through Jesus Christ our Lord, who hath taught us to pray ; OUR FATHER, etc.

A PRAYER AT THE OPENING OF THE CONSISTORY.

HEAVENLY FATHER, eternal and merciful God, it hath pleased Thee of thine infinite wisdom and goodness to gather a church to Thyself out of all nations upon the face of the earth, by the preaching of Thy holy Gospel, and to govern the same by the service of men. Thou hast also graciously called us unto this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood. Since we are at this time assembled in Thy holy Name, after the example of the apostolic churches, to consult, as our office requires, about those things which may come before us, for the welfare and edification of thy Churches, for which we

acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put it into practice: therefore we beseech Thee, O faithful God and Father, That Thou wilt be pleased to be present with thy Holy Spirit, according to Thy promise, in the midst of our present assembly, to guide us into all truth. Remove from us all misapprehensions and unbecoming desires of the flesh, and grant that Thy Holy Word may be the only rule and guide of all our deliberations, that they may tend to the glory of Thy Name, to the edification of Thy Church, and to the discharge of our own consciences, through Jesus Christ Thy Son, who with Thee and the Holy Ghost, the only true God, is eternally to be praised and magnified. *Amen.*

A PRAYER AT THE CLOSE OF THE CONSISTORY.

O LORD GOD and heavenly Father, we heartily thank Thee, that thou hast been pleased to gather a Church to Thyself in this land and to use our services therein, granting us the privilege, that we may freely and without hindrance preach Thy holy Gospel, and exercise all the duties of godliness. Moreover we thank Thee, that Thou hast now been present with Thy Holy Spirit in the midst of this our assembly, directing our deliberations according to Thy will, uniting our hearts in mutual peace and concord. We beseech Thee, O faithful God and Father, that Thou wilt graciously be pleased to bless our intended undertakings and effectually to execute the work Thou hast begun; always gathering unto Thyself a true Church and preserving the same in the pure doctrine, and in the right use of Thy holy Sacraments, and in a diligent exercise of discipline. On the contrary, destroy all evil and crafty counsels which are devised against

thy Word and Church. Strengthen also all the Ministers of Thy Church that they may faithfully and steadfastly declare Thy Holy Word : and the Rulers of thy people, that they may bear the sword with righteousness and discretion. Particularly we pray for those whom Thou hast been pleased to put in authority over us, both those of higher and lower dignity, and especially for the Authorities of this place.

Grant that their whole government may be so directed, that the King of all kings may rule over them and their fellow-citizens, and that the kingdom of the devil (which is a kingdom of shame and blasphemy) may, daily, more and more be destroyed and brought to naught by them as Thy servants, and that we, with them, may lead a quiet and peaceable life, in all godliness and honesty. Hear us, O God and Father, through Jesus Christ Thy beloved Son, who, with Thee and the Holy Ghost, the only and true God, is eternally to be magnified and praised. *Amen.*

A PRAYER AT THE MEETING OF THE DEACONS.

MERCIFUL GOD and Father, Thou who hast not only said unto us, that we should always have the poor with us, but hast also commanded that they should be assisted, and for that end hast ordained the service of Deacons in thy Church, by whom they might be relieved : as we, who are called to the office of Deacons in this congregation, are here at present met in thy Name, to consult together concerning our ministry, therefore we humbly beseech Thee for the sake of Jesus Christ, that Thou wilt be pleased to endue us with the spirit of discretion ; to the end that we may rightly discern who are really poor and who are not : and that we may with all cheerfulness and fidelity, distribute the alms collected by us to

every one according to his necessity, not leaving the indigent members of Thy beloved Son comfortless, neither giving to those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which Thou hast made them stewards : and that we having the means in hand to assist the indigent, may faithfully, without sorrow, and with a free heart, perform our office. Grant us also the gift of comforting the miserable, not only with external alms, but also with Thy holy Word. And since man doth not live by bread alone, but by every word that proceedeth out of Thy mouth, be pleased therefore to extend Thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank Thee : expecting the blessed coming of Thy beloved Son Jesus Christ, who became poor for our sakes, to make us rich in eternity. *Amen.*

GRACE BEFORE MEAT.

Psalm cxlv., 15, 16. "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

ALMIGHTY GOD, who hast created all things, and dost still maintain and govern them by Thy divine power, and didst feed Thy people Israel in the wilderness ; bless us Thy poor servants, and sanctify these thy gifts, which we receive from Thy bountiful goodness, that we may temperately and holily use them according to Thy will, and thereby acknowledge that Thou art our Father, and the fountain of all good. Grant also that we may at all times and above all things seek for that spiritual bread of Thy Word,

with which our souls are fed unto life eternal, which Thou hast prepared for us by the holy blood of thy beloved Son Jesus Christ. *Amen.*

OUR FATHER, etc.

Also our Lord Jesus Christ admonishes us :

Luke xxi., 34, 35. “ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares : for as a snare shall it come on all them that dwell on the face of the whole earth.”

GRACE AFTER MEAT.

Thus speaketh the Lord, in the fifth book of Moses, *chap. viii., 10, 11.* “ When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes which I command thee this day.”

O LORD God and heavenly Father, we thank Thee for all Thy benefits, which we without intermission receive from Thy bountiful hand ; we bless Thy divine will, for preserving us in this mortal life, and supplying all our wants ; but especially for our regeneration unto the hope of a better life, which Thou hast revealed unto us by the Gospel. We beseech Thee, merciful God and Father, not to suffer our hearts to be fixed on these earthly and corruptible things ; but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until He appear in the clouds for our deliverance. *Amen.*

OUR FATHER, etc.

A PRAYER FOR THE SICK AND TEMPTED.

O ALMIGHTY, eternal, righteous God, and merciful Father, who art Lord of life and death, and without whose will, nothing is done in heaven nor in earth ; although we are not worthy to call upon Thy Name, nor to hope that Thou wilt hear us, when we consider how we have hitherto employed our time ; we beseech Thee that Thou wilt be pleased of Thy mercy to look upon us in the face of Jesus Christ, who hath taken all our infirmities on Him. We acknowledge that we are utterly incapable of any good and prone to all evil, wherefore we have justly merited this punishment, yea, have deserved much more. But Lord, Thou knowest that we are Thy people, and that Thou art our God : we have no other refuge than Thy mercy, which Thou never hast withheld from any one who turned himself to Thee. Therefore we beseech Thee not to lay our sins unto our account, but to impute the wisdom, righteousness, and holiness of Jesus Christ to us, that we may in Him be able to stand before Thee. Deliver us for His sake from these sufferings, that the wicked may not think that Thou hast forsaken us. And if it is Thy pleasure longer thus to try us, give us strength and patience to bear all such, according to thy will, and let all turn according to Thy wisdom to our profit. Rather chastise us here, than let us hereafter be lost with the world. Grant that we may die to this world, and all earthly things, and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from Thy love ; but draw us daily nearer and nearer unto Thee, that we may enter upon the end of our calling with joy, which is, to die, to rise again, and to live with Christ in eternity. We also believe that Thou wilt hear us through Jesus Christ who hath taught us to pray ; OUR FATHER, etc.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths : I BELIEVE IN GOD, etc.

OR THUS :

ETERNAL merciful God and Father, the eternal salvation of the living and the everlasting life of the dying ; seeing that 'Thou hast death and life in 'Thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befall us, nay, not a hair can fall from our head, without 'Thy will ; and since 'Thou dost order all things for the good of 'Thy people ; we beseech Thee, grant us the grace of 'Thy Holy Spirit, to teach us rightly to acknowledge our misery, and patiently to bear 'Thy chastenings, which we have deserved in infinitely severer measure. We know that they are not the evidences of 'Thy wrath, but of 'Thy fatherly love towards us, that we should not be condemned with the world. O Lord, increase our faith in thine infinite mercy that we may be more and more united to Christ, as members to their spiritual Head, to whom 'Thou wouldst make us conformable in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it. We submit ourselves entirely to 'Thy holy will, whether 'Thou art pleased to leave our souls longer in these tabernacles, or to take them into eternal life, since we belong to Christ, and therefore shall not perish. We would willingly leave this weak body in hope of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins, and of justification through Christ, that we by that shield may overcome all the assaults of Satan. May His innocent blood wash away all the stain and uncleanness of our sins, and His righteousness answer for our unrighteousness in 'Thy last judgment. Arm us with faith and hope,

that we may not be ashamed nor confounded by the error of death ; but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards Thee ; and when Thou shalt have deprived us of the power of speech, may our hearts never cease to call upon Thee. O Lord, we commit our souls into Thy hands, forsake us not in our last extremity, and that only for the sake of Jesus Christ, who hath taught us to pray ; OUR FATHER, etc. I BELIEVE IN God, etc.

II. SACRAMENTAL FORMS.

THE ADMINISTRATION OF BAPTISM.—I. TO INFANTS OF BELIEVERS.

The Sum of the doctrine of Holy Baptism is comprised in three parts.

First. That we with our children are *conceived and born in sin*, and therefore are children of wrath, so that we cannot enter into the Kingdom of God, except we are born again. [This, the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified to us, that we may be admonished to loathe and humble ourselves before God, and to seek for our purification and salvation without ourselves.]

Secondly. Holy Baptism witnesseth and sealeth unto us *the washing away of our sins* through Jesus Christ. Therefore we are baptised IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. [For when we are baptised in the name of the FATHER, God the FATHER witnesseth and sealeth unto us, that He doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil from us or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth

unto us, that He doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins and accounted righteous before God. In like manner, when we are baptized in the name of the HOLY GHOST, the Holy Ghost assures us, by this Holy Sacrament, that He will dwell in us, and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our life, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.]

Thirdly. Whereas all covenants consist of two parts : therefore are we by God through Baptism, *admonished of, and obliged unto a new obedience, namely,* that we cleave to this one God, Father, Son, and Holy Ghost ; that we trust in Him, and love Him with all our heart, with all our soul, with all our mind, and with all our strength ; that we forsake the world, mortify our old nature, and walk in a new and godly life.

[And if we sometimes through weakness fall into sin, we must not on that account despair of God's mercy, nor continue in sin, since Baptism is a seal and undoubted testimony that we have an eternal covenant of grace with God.]

And although our young children do not understand these things, we may not on that account exclude them from Baptism ; for as they are, without their knowledge, partakers of condemnation in Adam, so are they again received unto grace in Christ ; as God speaketh unto Abraham, the father of all that believe, and therefore unto us and our children (Gen. xvii., 7) saying, “ I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” This also the Apostle Peter testifieth, with these

words (Acts ii., 39), "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith ; as Christ also embraced them, laid his hands upon them and blessed them (Mark x., 16).

Since then Baptism has taken the place of circumcision, infants are to be baptized as heirs of the Kingdom of God and of his Covenant. And parents are in duty bound further to instruct their children herein, when they shall have come to years of discretion. That now this holy ordinance of God may be administered to his glory, to our comfort, and to the edification of his Church, let us call upon his Holy Name.

PRAYER.

O ALMIGHTY and eternal God, we beseech Thee, that Thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by Thy Holy Spirit into Thy Son Jesus Christ, that they may be buried with Him into his death, and rise with Him to a new life ; that they daily following Him may joyfully bear their cross, and cleave unto Him in true faith, firm hope, and ardent love ; that they may, with a comforting sense of Thy favour, leave this life, (which is nothing but a constant dying) and at the last day, may appear without terror before the judgment seat of Christ Thy Son, through Jesus Christ our Lord, who with Thee and the Holy Ghost, one only God, liveth and reigneth for ever. *Amen.*

AN EXHORTATION TO THE PARENTS.

BELOVED in the Lord Jesus Christ, you have heard that Baptism is an ordinance of God, to seal unto us and to our seed his Covenant. Therefore

it must be observed for that end, and not out of custom or superstition. That it may then be manifest that you are thus minded, you are to answer sincerely to these questions :

First. Do you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all misery, yea, to condemnation itself, yet that they are sanctified* in Christ, and therefore, as members of his Church, ought to be baptized?

Secondly. Do you acknowledge the doctrine which is contained in the Old and New Testament, and in the Articles of the Christian faith, and which is taught here in this Christian Church, to be the true and complete doctrine of salvation?

Thirdly. Do you promise and intend to see these children, when come to years of discretion (whereof you are either parents or witnesses), instructed and brought up in the aforesaid doctrine, or to help or cause them to be instructed therein, to the utmost of your power? *Answer.* Yes.

Then the Minister of God's Word, in baptizing, shall say :

N., I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THANKSGIVING.

ALMIGHTY GOD and merciful Father, we thank and praise Thee that Thou hast forgiven us, and our children, all our sins, through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit, as members of Thy only begotten Son, and so hast adopted us to be Thy children, and sealed and confirmed the same unto us by Holy Baptism. We beseech Thee also through the same Son of Thy love, that Thou wilt be pleased always to govern these baptized children by Thy Holy Spirit: that

* My children, Ezek. xvi., 21. They are holy, 1 Cor. vii., 14.

they may receive a Christian and godly education, and increase and grow up in the Lord Jesus Christ ; so that they may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to them and to us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ ; and that they may manfully fight against, and overcome sin, the devil and his whole dominion, in order that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

THE FORM FOR THE ADMINISTRATION OF HOLY BAPTISM.

II. TO ADULT PERSONS.

Children of Christian parents, although they understand not this mystery, must indeed be baptized by virtue of the Covenant ; yet it is not lawful to baptize those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and their faith in Christ. For this cause did not only John the Baptist preach, according to the commandment of God, the baptism of repentance, and baptize, for the remission of sin, those who confessed their sins (Mark i., 4 ; Luke iii., 3) ; but our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptize them, in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii., 19) ; adding this promise, “ He that believeth and is baptized, shall be saved.” Mark xvi., 16). According to which rule, the Apostles (Acts ii., 38, 41 ; viii., 36, 37 ; xvi., 14, 15, 31-33 (baptized no adults, except such as made confession of their faith and repentance. Therefore it is not lawful now to baptize any other adult persons, than such as have

been taught the mysteries of Holy Baptism by the preaching of the Gospel, and are able to give an account of their faith by the confession of the mouth.

Since therefore you, N., are also desirous of Holy Baptism, to the end it may be to you a seal of your ingrafting into the Church of God, that it may appear that you do not only receive the Christian Religion, in which you have been privately instructed by us, and of which you have made confession before us, but that you, through the grace of God, have resolved and purpose to lead a life in accordance therewith ; you are required sincerely to give answer before God and his Church to the following questions :

First. Whether you believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who of nothing hath made heaven and earth, and all that in them is, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will?

Answer. Yes.

Secondly. Whether you believe that you are conceived and born in sin, and therefore are a child of wrath by nature, wholly incapable of doing any good, and prone to all evil ; and that you have frequently, in thought, word, and deed, transgressed the commandments of the Lord : and whether you are heartily sorry for these sins? *Answer.* Yes.

Thirdly. Whether you believe that Christ, who is true and eternal God, and very man, who took his human nature on Him out of the flesh and blood of the Virgin Mary, is given unto you of God, to be your Saviour; and that you do receive by this faith remission of sins in his blood ; and that you are made, by the power of the Holy Ghost, a member of Jesus Christ and of his Church. *Answer.* Yes.

Fourthly. Whether you assent to all the articles of the Christian Religion, as they are taught here in this Christian Church, according to the Word of

God; and purpose steadfastly to continue in the same doctrine to the end of your life; and also whether you reject all heresies and schisms repugnant to this doctrine, and promise to persevere in the communion of our Christian Church, not only in the hearing of the Word, but also in the use of the Lord's Supper? *Answer.* Yes.

Fifthly. Whether you have taken a firm resolution always to lead a Christian life, to forsake the world and its evil lusts, as becomes the members of Christ and of his Church; and to submit yourself to all Christian admonitions? *Answer.* Yes.

The good and great God mercifully grant you his grace and add his blessing to this your purpose, through Jesus Christ. *Amen.*

THE FORM FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

BELoved in the Lord Jesus Christ, hear the words of the institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 Cor. xi., 23—29.

“For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup when He had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of

the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation* to himself, not discerning the Lord's body."

In order that we may celebrate the Supper of the Lord to our comfort, it is above all things necessary ;

FIRST. Rightly to examine ourselves. SECONDLY. To direct the Supper to that end, for which Christ hath ordained and instituted the same, namely to his remembrance.

I. The true EXAMINATION of ourselves consists of these three parts :

First. That every one individually consider his sins and the curse due to him for them, to the end that he may abhor and humble himself before God : seeing the wrath of God against sin is so great, that, rather than leave it unpunished, He hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he believe this faithful promise of God, that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ ; and that the perfect righteousness of Christ is imputed and freely given to him as his own, yea, so perfectly as if he had in his own person satisfied for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to show true gratitude to God in his whole life, and to walk uprightly before Him ; as also, whether he hath unfeignedly laid aside all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

* Gr., *κριμα*.—Dutch, Oordeel,—Eng., Judgment, condemnation.

All who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore, we also, according to the commandment of Christ and the Apostle Paul, admonish all those who are defiled with the following sins, to abstain from the table of the Lord, and declare to them that they have no part in the Kingdom of Christ: such as all idolaters; all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanters, diviners, sorcerers and those who believe in such sorceries; all despisers of God and of his Word, and of the Holy Sacraments; all blasphemers; all those who are given to raise discord, schism and mutiny, in Church or State; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbours; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous persons; and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat, which Christ hath ordained only for his believing people, lest their judgment and condemnation be made the heavier. But this is not designed, dearly beloved in the Lord, to cast down the contrite hearts of believers, as if none might come to the Supper of the Lord, but those who are without sin. For we do not come to this Supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, whereas we seek our life without ourselves in Jesus Christ, we acknowledge that we lie in the midst of death. Therefore, notwithstanding the consciousness of many infirmities and

much misery in ourselves, as namely, that we have no perfect faith, and that we do not give ourselves to serve God with such zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh ; yet, since we are, by the grace of the Holy Ghost, sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God ; therefore we rest assured that no sin or infirmity, which still remaineth, against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

II. Let us now also consider, to what end the Lord hath instituted his Supper, namely, that we DO THIS IN REMEMBRANCE OF HIM. Now after this manner are we to remember Him in it.

1. That we fully believe in our hearts, that our Lord Jesus Christ (according to the promises made to the forefathers in the Old Testament) was sent of the Father into the world : that He assumed our flesh and blood : that He bore for us the wrath of God, under which we should have perished everlastingly, from the beginning of his incarnation to the end of his life upon earth : that He fulfilled for us all obedience to the divine law and righteousness ; especially, when the load of our sins and the wrath of God wrung from Him the bloody sweat in the garden, where He was bound that He might set us free : that He afterwards suffered innumerable reproaches, that we might never be confounded : that He, although innocent, was condemned to death, that we might be acquitted at the judgment-seat of God : yea, that He suffered his blessed body to be nailed to the cross, that He might affix thereon the handwriting of our sins : that He also took upon Himself the curse due to us, that He might fill us with his blessings : and humbled Himself unto the deepest

reproach and pains of hell, both in body and soul, on the tree of the cross, when He cried out with a loud voice, "*My God, My God! why hast Thou forsaken me?*" that we might be accepted of God, and never be forsaken of Him : and finally confirmed with his death and the shedding of his blood, the New and eternal Testament, that Covenant of grace and reconciliation, when He said ; "*It is finished.*"

2. And that we might firmly believe that we stand in this Covenant of grace, the Lord Jesus Christ, in his last Supper, "took bread, and when He had given thanks, He brake it, and gave it to his disciples, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. In like manner also after supper, He took the cup, gave thanks and said, Drink ye all of it ; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins ; this do ye, as often as ye drink it, in remembrance of me." That is, as often as ye eat of this bread, and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you : that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you ; and as certainly feed and nourish your hungry and thirsty souls with my crucified body and shed blood, to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the Holy Supper of our Lord Jesus Christ, we see that He directs our faith and trust to his perfect sacrifice, once offered on the cross, as to the only ground of our salvation, having Himself become to our hungry and thirsty souls the true meat and drink of life eternal. For by his death He hath taken away the cause of our eternal hunger

and want, namely, sin ; and obtained for us the quickening Spirit, that we by that Spirit, who dwelleth in Christ as the Head, and in us as his members might have true communion with Him, and be made partakers of all His blessings, of life eternal, righteousness and glory.

Besides, that we by the same Spirit may also be united as members of one body in true brotherly love, as the holy Apostle saith, "For we, being many, are one bread and one body : for we are all partakers of that one bread." For as out of many grains one meal is ground and one bread baked, and out of many berries being pressed together, one wine floweth and mixeth itself together ; so shall we all, who by true faith are ingrafted into Christ, be together one body, through brotherly love, for the sake of Christ, our beloved Saviour, who hath so exceedingly loved us : and shall show this not only in word, but also in very deed towards one another.

To this end may the Almighty God and Father of our Lord Jesus Christ graciously assist us through his Holy Spirit. *Amen.*

That we may then obtain all this, let us humble ourselves before God, and with true faith implore his grace.

PRAYER.

O MOST merciful God and Father, we beseech Thee, that Thou wilt be pleased in this Supper (in which we celebrate the glorious remembrance of the bitter death of Thy beloved Son Jesus Christ) to work in our hearts through the Holy Spirit, that we may daily more and more, with true confidence, give ourselves up unto Thy Son Jesus Christ, so that our burdened and contrite hearts through the power of the Holy Ghost, may be nourished and refreshed with his true body and blood ; yea with Him, true God and man, that only heavenly bread ; and that

we may no longer live in our sins, but He in us, and we in Him, and thus truly be made partakers of the new and everlasting Testament and Covenant of grace ; that we may not doubt that Thou wilt for ever be our gracious Father, never more imputing our sins unto us, and providing us, as Thy beloved children and heirs, with all things necessary, both for the body and the soul. Grant us also Thy grace, that we may cheerfully take upon us our cross, deny ourselves, confess our Saviour, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where He will make our mortal bodies like unto his most glorious body, and take us unto Himself for ever. *Amen.* OUR FATHER, etc.

Strengthen us also by this Holy Supper in the Catholic undoubted Christian faith, whereof we make confession with our heart and mouth saying :

I BELIEVE IN GOD THE FATHER, ALMIGHTY, CREATOR OF HEAVEN AND EARTH ; AND IN JESUS CHRIST HIS ONLY BEGOTTEN SON, OUR LORD ; WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY, SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD AND BURIED, HE DESCENDED INTO HELL : THE THIRD DAY HE ROSE AGAIN FROM THE DEAD, HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY : FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

I BELIEVE IN THE HOLY GHOST ; THE HOLY CATHOLIC CHURCH ; THE COMMUNION OF SAINTS ; THE FORGIVENESS OF SINS ; THE RESURRECTION OF THE BODY ; AND LIFE EVERLASTING. AMEN.

That we may now be fed with the true heavenly bread, Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high to heaven, where Christ Jesus is, our Advocate, at the right hand of his heavenly Father, whither all the articles of our faith point us ; not

doubting that we shall as certainly be fed and refreshed in our souls, through the working of the Holy Ghost, with his body and blood, as we receive that holy bread and wine in remembrance of Him.

In breaking and distributing the bread the Minister shall say :

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup :

The cup of blessing, which we bless, is the communion of the blood of Christ.

During the communion, a psalm may be devoutly sung, or some chapter read, in remembrance of the death of Christ; as Isaiah liii., John xiii.-xviii., or the like.

After the communion, the Minister shall say :

Beloved in the Lord, since the Lord hath now fed our souls at his table, let us therefore together praise his Holy Name with thanksgiving, and every one say in his heart :

Bless the Lord, O my soul; and all that is within me, bless his Holy Name. Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases: who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear Him. As far as the East is from the West, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

Who hath not spared his own Son, but delivered Him up for us all, and given us all things with Him.

Therefore God commendeth his love towards us, in that while we were yet sinners, Christ died for us ; much more then, being now justified by his blood, we shall be saved from wrath through Him. For, if when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life. Therefore shall my mouth and heart show forth the praises of the Lord from this time forth for evermore. *Amen.*

Let every one then say with an attentive heart :

O ALMIGHTY, merciful God and Father, we render Thee most humble and hearty thanks, that Thou hast, of thine infinite mercy, given us thine only begotten Son for a Mediator and a Sacrifice for our sins, and to be our meat and drink unto life eternal ; and that Thou givest us true faith, whereby we are made partakers of these thy benefits. Thou hast also been pleased that thy beloved Son Jesus Christ should institute and ordain His Holy Supper for the confirmation thereof. Grant, we beseech Thee, O faithful God and Father, that through the operation of thy Holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and of our saving fellowship with Him, through Jesus Christ Thy Son, in whose name we conclude our prayers, saying : OUR FATHER, etc.

III. FORMS OF CHURCH DISCIPLINE.

EXCOMMUNICATION.

BELOVED in the Lord Jesus Christ, it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow-

member N., to the end that he, by your Christian admonition, and prayers to God might be brought to repentance, and so being freed from the bonds of the devil by whom he is held captive, might return to do the will of the Lord. But we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who has in the least given us to understand that he, by the frequent admonitions given him, as well in private, as before witnesses and in the presence of many, is at all sorry for his sins, or has shown the least token of true repentance. Since then by his stubbornness, he daily aggravates his sin, which in itself is not small, and since we lately signified unto you that in case he did not repent, after such patience shown him by the Church, we should be under the painful necessity of being further grieved for him, and of coming to the last remedy : we are now necessitated to proceed to this excommunication, according to the commandment and charge given us by God in His Holy Word ; to the end that he may hereby if possible, be made ashamed of his sins, and likewise that we may not, by this decaying and as yet incurable member, put the whole body of the Church in danger, and that God's name may not be blasphemed.

Therefore we, the Ministers and Rulers of the Church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and hereby do excommunicate N. from the Church of God, and from the fellowship of Christ and of the Holy Sacraments, and from all the spiritual blessings and benefits, which God promiseth to and bestows upon his Church, so long as he obstinately and impenitently persists in his sins ; and he is therefore to be accounted by you as a heathen man and a publican, according to the commandment of Christ, who saith that whatsoever his Ministers shall bind on earth, shall be bound in heaven.

Further we exhort you, beloved Christians, to keep no company with him, that he may be ashamed ; yet count him not as an enemy, but take occasion to admonish him as you would a brother. In the meantime let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, *if he thinketh he standeth, lest he fall* ; but having true fellowship with the Father and his Son Jesus Christ, together with all faithful Christians, remain steadfast therein to the end, and so obtain eternal salvation. You have seen, beloved (brethren and sisters) in what manner this our excommunicated brother began to fall, and by degrees is come to ruin ; observe, therefore, how subtle Satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation. Guard, then, against the least beginnings of evil, “and laying aside every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith. Be sober, watch, and pray, lest you enter into temptation. To-day, if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling ;” and let every one repent of his sins, that our God may not humble us again, and we have cause to bewail some one of you ; but that you, living with one accord in all godliness, may be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his Holy Name with confession of our sins, saying :

PRAYER.

O ! RIGHTEOUS God and merciful Father, we bewail our sins before Thy high Majesty, and acknowledge that we have deserved the grief and sorrow caused us by the cutting off of this our late fellow member ; yea, shouldst Thou enter into judgment with us, we

all deserve, by reason of our great transgressions, to be cut off and banished from thy presence. But, O Lord, be merciful unto us for Christ's sake : forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them ; that we, fearing Thy judgments which Thou executest against the stiff-necked, may endeavour to please Thee. Help us to avoid all pollution of the world, and of those who are cut off from the communion of the Church, that we may not make ourselves partakers of their sins : and grant that he, who is excommunicated, may become ashamed of his sins. And since Thou desirest not the death of a sinner, but that he may repent and live, and since the bosom of Thy Church is always open for those who turn away from their wickedness ; we therefore humbly beseech Thee, to kindle in our hearts a pious zeal, that we may labour, with Christian admonitions and examples, to bring again this excommunicated person into the right way, together with all those who, through unbelief or dissoluteness of life, go astray.

Give Thy blessing on our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn ; and that Thy Holy Name may be praised, through our Lord Jesus Christ who hath taught us thus to pray : OUR FATHER, etc.

THE RE-ADMISSION OF EXCOMMUNICATED PERSONS INTO THE CHURCH OF CHRIST.

BELOVED in the Lord, it is known unto you, that some time ago, our fellow member N. was cut off from the Church of Christ : we cannot now conceal from you, that he, by the above mentioned remedy, as also by means of good admonition and your Christian

prayers has been so far influenced, that he is ashamed of his sins, praying us to be readmitted into the communion of the Church.

Since we then, by virtue of the commandment of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication, the next time when, by the grace of God, we celebrate the Supper of the Lord, and to receive him again into the communion of the Church ; unless any one of you, in the meantime, shall show just cause why this ought not to be done, of which due notice must be given to us. In the meantime, let every one thank the Lord for the mercy shown to this poor sinner, beseeching him to perfect his work in him to his eternal salvation. *Amen.*

Afterwards, if no impediment be alleged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner :

BELOVED Christians, we have lately informed you of the repentance of our fellow member N., to the end that he might with your foreknowledge be again received into the Church of Christ ; and whereas no one has alleged any reason why his re-admission ought not to take place, we therefore purpose at present to proceed to the same.

Our Lord Jesus Christ, (Matt. xviii.) having confirmed the sentence of his Church in the excommunicating of impenitent sinners, declareth immediately thereupon, *that whatsoever his minister shall loose on earth shall be loosed in heaven* ; whereby he giveth to understand, that when any person is cut off from his Church, he is not deprived of all hope of salvation, but can again be loosed from the bonds of condemnation. Therefore, since God declares in His Word, that He

takes no pleasure in the death of a sinner, but that he turn from his wickedness and live, so the Church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent. Accordingly, the Apostle Paul commanded the Corinthian, whom he had declared ought to be cut off from the Church, to be again received and comforted, since, being reprov'd by many, he was come to the knowledge of his sins; to the end that he should not be swallowed up with over-much sorrow (2 Cor. ii., 7).

Moreover, Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner according to the Word of God, is counted sure and firm by the Lord; therefore no one who truly repents ought to doubt in the least that he is assuredly received by God in mercy, as Christ saith (John xx., 23), *Whose soever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I ask you, N., whether you do declare here with all your heart before God and his Church, that you are sincerely sorry for the sin and stubbornness, for which you have been justly cut off from the Church? Do you also truly believe, that the Lord hath forgiven you, and doth forgive your sins for Christ's sake? And are you therefore desirous to be re-admitted into the Church of Christ, promising henceforth to live in all godliness according to the commandment of the Lord?

Answer. Yes, verily.

Then the Minister shall further say:

We, then, here assembled in the name and authority of the Lord Jesus Christ, declare you, N., to be absolved from the bonds of excommunication: and do receive you again into the Church of the Lord, and declare unto you that you are in the communion of Christ and of the Holy Sacraments, and

of all the spiritual blessings and benefits of God, which He promiseth to and bestoweth upon his Church. May the eternal God preserve you therein to the end, through his only begotten Son Jesus Christ. *Amen.*

Be therefore assured in your heart, my beloved brother, that the Lord hath again received you in mercy. Be diligent henceforward to guard yourself against the subtlety of Satan, and the wickedness of the world, to the end that you may not fall again into sin ; love Christ, for many sins are forgiven you.

And you, beloved Christians, receive this your brothier with hearty affection ; be glad that he was dead and is alive again, he was lost and is found ; rejoice with the angels of heaven over this sinner who repenteth ; count him no longer as a stranger but as a fellow-citizen with the saints, and of the household of God. And whereas we can have no good of ourselves, let us, praising and magnifying the Lord Almighty, implore his mercy, saying :

GRACIOUS God and Father, we thank Thee, through Jesus Christ, that Thou hast been pleased to give this our brother repentance unto life, and us cause to rejoice in his conversion. We beseech Thee, show him Thy mercy, that he may become more and more assured in his mind of the remission of his sins and that he may thence receive inexpressible joy and delight to serve Thee. And whereas he has heretofore by his sins offended many, grant that he may, by his conversion, edify many ; grant also that he may steadfastly walk in Thy ways to the end. And may we learn from this example, that with Thee is mercy, that Thou mayest be feared ; so that we, counting him for our brother and co-heir of life eternal, may together serve Thee with filial fear and obedience all the days of our life through Jesus Christ our Lord, in whose Name we thus conclude our prayer : OUR FATHER, etc.

IV.—FORMS OF ORDINATION.

FOR ORDAINING THE MINISTERS OF GOD'S WORD.

The sermon and the usual prayers being finished, the Minister shall thus speak to the congregation :

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N., here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the Word. And whereas no one has appeared before us, who hath alleged anything lawful against his person, we shall therefore now in the name of the Lord, proceed to his ordination. For which purpose, you, N., and all those who are here present, shall first attend to a short declaration taken from the Word of God, touching the institution and the office of Pastors and Ministers of God's Word :

Where, in the first place, you are to observe, that God our heavenly Father, willing to call and gather a Church from amongst the corrupt race of men unto life eternal, doth as a peculiar mark of his favour use the ministry of men therein.

Therefore Paul saith, that the Lord Jesus Christ "gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Here we see that the holy Apostle among other things saith, that the Pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself ; for as it is the duty of a common shepherd to feed, guide, protect, and rule the flock committed to his charge ; so it is with regard to these spiritual shepherds, who are set over the Church which God calleth unto salvation, and counts as sheep of his pasture. The pas-

ture with which these sheep are fed, is nothing but the preaching of the Gospel, accompanied with prayer, and the administration of the Holy Sacraments. The same Word of God is likewise the staff with which the flock is guided and ruled. Consequently, it is evident that the office of Pastors and Ministers of God's Word is :

First. That they faithfully explain to their flock, the Word of the Lord, revealed by the writings of the Prophets and the Apostles ; and apply the same, as well in general as in particular, to the edification of the hearers ; instructing, admonishing, comforting, and reproving, according to every one's need ; preaching repentance towards God, and reconciliation with Him through faith in Christ ; and refuting with the Holy Scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in Holy Writ, for the Apostle Paul saith, that these labour in the Word ; and elsewhere he teacheth that this must be done according to the measure [or rule] of faith. He writes also that a Pastor must hold fast and rightly divide the faithful and sincere Word which is according to the doctrine : "likewise, he that prophesieth [that is, preacheth God's Word], speaketh unto men to edification, and exhortation, and comfort." In another place, he holds himself up as a pattern to Pastors, declaring that he "publicly, and from house to house, taught and testified repentance towards God, and faith towards our Lord Jesus Christ." But especially do we find a clear description of the office of Ministers of God's Word (2 Cor. v., 18—20), where the Apostle thus speaketh, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us [namely to the Apostles and Pastors], the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their

trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God."

Concerning the refutation of false doctrine, the same Apostle saith (Tit. i., 9), that a Minister must "hold fast the faithful Word of God that he may be able by sound doctrine both to exhort and convince the gainsayers."

Secondly. It is the office of the Ministers publicly to call upon the name of the Lord in behalf of the whole congregation ; for that which the Apostles say, We will give ourselves continually to prayer, and to the ministry of the Word, these Pastors have in common with the Apostles ; to which St. Paul alluding, thus speaketh to Timothy : "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men : for kings, and for all that are in authority," etc. (1 Tim. ii., 1, 2).

Thirdly. Their office is to administer the Sacraments which the Lord hath instituted as seals of his grace : as is evident from the commandment given by Christ to the Apostles, and in them to all Pastors, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Likewise, "for I have received of the Lord that which also I delivered unto you," etc.

Finally. It is the duty of the Ministers of the Word, to keep the Church of God in good discipline, and to govern it in such a manner as the Lord hath ordained. For Christ, having spoken of the Christian discipline saith to his Apostles, "Whatsoever ye shall bind on earth shall be bound in heaven." And Paul will have the Ministers know how to rule their own house, since they otherwise neither can provide for, nor rule the Church of

God. This is the reason why Pastors are in Scripture called *stewards of God and bishops*, that is, overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end that everything may be transacted with good order and decency; and also that they may open and shut with the keys of the kingdom of heaven committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it; yea, how highly necessary it is for man's salvation: which is also the reason why the Lord will have such an office always to remain. For Christ said when He sent forth his Apostles to officiate in this holy function, "Lo, I am with you always, even unto the end of the world;" where we see his pleasure is, that this holy office (for the persons to whom he here speaketh could not live to the end of the world), should always be maintained on earth. And therefore Paul exhorted Timothy, "to commit that which he had heard of him to faithful men, who should be able to teach others;" as he also, having ordained Titus minister, further commended him to "ordain elders in every city." (Tit. i., 5).

Forasmuch therefore as we, for the maintaining of this office in the Church of God, are now to ordain a new minister of the Word, and have sufficiently spoken of the office of such persons, therefore you, N., shall answer to the following questions, to the end that it may appear to all here present, that you are inclined to accept of this office as above described.

First. I ask you, do you feel in your heart that you are lawfully called of God's Church, and therefore of God himself, to this holy ministry?

Secondly. Do you believe the books of the Old and

New Testament to be the only Word of God, and the perfect doctrine unto salvation ; and do you reject all doctrines repugnant thereto ?

Thirdly. Do you promise faithfully to discharge your office, according to the same doctrine as above described and to adorn it with a godly life ; also, to submit yourself, in case you should offend either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches ?

Answer. Yes, truly, with all my heart.

Then the Minister, who did demand those questions of him, and other Ministers who are present, shall lay their hands^{} on his head, and say,*

GOD, our heavenly Father, who hath called you to this holy ministry, enlighten you with his Holy Spirit : strengthen you with his Hand ; and so govern you in your ministry, that you may becomingly and fruitfully walk therein, to the glory of his Name, and the extension of the kingdom of his Son Jesus Christ. *Amen.*

Then the minister shall, from the pulpit, exhort the ordained Minister, and the congregation, in the following manner :

TAKE heed, therefore, beloved brother and fellow-servant in Christ, unto thyself and to all the flock, over which the Holy Ghost hath made thee overseer, to feed the Church of God which He hath purchased with his own blood : love Christ, and feed his sheep, taking the oversight of them not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as exercising lordship over God's heritage, but as an example to the flock. Be an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to read-

^{*} This ceremony shall not be used in installing those who have before been in the ministry.

ing, to exhortation, to doctrine. Neglect not the gift that is in thee ; meditate upon those things, give thyself wholly to them, that thy profiting may appear to all : take heed to thy doctrine, and continue steadfast therein. Bear patiently all sufferings and oppressions, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away.

And you likewise, beloved Christians, receive this your Minister in the Lord with all gladness, "and hold such in reputation." Remember that God himself through him speaketh unto you and beseecheth you. Receive the word which he, according to the Scripture, shall preach unto you, "not as the word of man, but, as it is in truth, the Word of God." Let the feet of those who preach the Gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief ; for that is unprofitable for you. If you do these things, it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching, believing in Christ, shall through Christ inherit life eternal.

But whereas no man is of himself fit for any of these things, let us call upon God with thanksgiving :

PRAYER.

MERCIFUL Father, we thank Thee that it pleaseth Thee by the ministry of men, to gather to Thyself from amongst the lost children of men, a Church unto

life eternal. We bless Thee for so graciously providing the Church in this place with a faithful Minister. We beseech Thee to qualify him daily more and more by the Holy Spirit, for the ministry to which Thou hast ordained and called him. Enlighten his understanding to comprehend Thy Holy Word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the Gospel. Endue him with wisdom and courage, to rule rightly the people over which he is set, and to preserve them in Christian peace, to the end that Thy Church, under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of Thy Spirit, he may remain steadfast to the end, and be received with all faithful servants into the joy of his Master.

Give Thy grace also to this people and Church, that they may becomingly deport themselves towards this their Minister : that they may acknowledge him to be sent of Thee ; that they may receive his doctrine with all reverence and submit themselves to his exhortations : to the end that they may by his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through Thy beloved Son, who hath taught us to pray : OUR FATHER, etc.

FOR ORDAINING ELDERS AND DEACONS.

When ordained at the same time : if ordained separately, this form shall be used as occasion requires.

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of Elders

and Deacons in this Church, to the end that we might know whether any person had aught to allege, why they should not be ordained to their respective offices. And whereas no one hath appeared before us, who hath alleged anything lawful against them, we shall therefore now in the name of the Lord, proceed to their ordination.

But first, you, who are to be ordained, and all those who are here present, shall attend to a short declaration from the Word of God concerning the institution and the office of Elders and Deacons. Of the Elders it is to be observed, that the word elder or eldest (which is taken from the Old Testament, and signifieth a person who is placed in an honourable office of government over others) is applied to two different persons who minister in the Church of Jesus Christ: for the Apostle saith, "the Elders that rule well shall be counted worthy of double honour, especially they who labour in the Word and doctrine." Hence it is evident that there were two sorts of Elders in the Apostolic Church, the former whereof did labour in Word and doctrine whereas the latter did not. The first were the Ministers of the Word and Pastors, who preached the Gospel and administered the Sacraments; but the others, who did not labour in the Word, and still did serve in the Church, bore a particular office, namely, that they had the oversight of the Church, and ruled the same with the Ministers of the Word. For Paul (Rom. xii., 8), having spoken of the ministry of the Word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying: "He that ruleth, let him do it with diligence;" likewise, in another place, he counts "governments" among the gifts and offices which God hath instituted in the Church (1 Cor. xii., 28). Thus we see that these sorts of ministers are added to the others who preach the Gospel, to aid and assist them, as in the Old Testament the common

Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone ; notwithstanding, the offices always remained distinct one from the other.

Moreover, it is proper that such men should be joined to the Ministers of the Word in the government of the Church, that thereby all tyranny and lording may be kept out of the Church of God which may more readily creep in, when the government is placed in the hands of one alone, or of a very few. And thus the Ministers of the Word, together with the Elders, form a body or assembly, being as a Council of the Church, representing the whole Church ; to which Christ alludes when he saith : " Tell the Church ; " which can in no wise be understood of each and all the members of the Church, in particular, but very appropriately of those who govern the Church out of which they are chosen.

Therefore, in the *first* place, the office of the Elders is, together with the Ministers of the Word, to take the oversight of the Church, which is committed to them, and diligently to look to it, that every one properly deports himself in his confession and conversation ; to admonish those who behave themselves disorderly, and to prevent, as much as possible, the Sacraments from being profaned ; also to act, according to the Christian discipline, against the impenitent, and to receive the penitent again into the bosom of the Church : as it doth appear not only from the above-mentioned saying of Christ, but also from many other places of Holy Writ (as 1 Cor. v., and 2 Cor. ii.), that these things are not entrusted to only one or two persons, but to many who are ordained thereto.

Secondly. Since the Apostle enjoineth, that all things shall be done decently and in order, amongst Christians, and that no other persons ought to serve in the Church of Christ but those who are lawfully

called, according to the Christian ordinance, therefore it is also the duty of the Elders to pay regard to it, and in all things which relate to the welfare and good order of the Church, to aid the Ministers of the Word with their good counsel and advice, yea, also to serve all Christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the Ministers of the Word, to the end that all things may be directed to the edification of the Church ; and that no strange doctrine be taught, according to that which we read (Acts xx.), where the Apostle exhorteth to watch diligently against the wolves, which might come into the sheep-fold of Christ : for the performance of which the Elders are in duty bound diligently to search the Word of God, and continually to exercise themselves in meditating on the mysteries of faith.

Concerning the DEACONS : of the origin and institution of their office we may read in Acts vi., where we find that the Apostles themselves did in the beginning serve the poor, " At whose feet was laid the price of the things that were sold : and distribution was made unto every man according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily ministrations," men were chosen by the advice of the Apostles who should make the service of the poor their peculiar business, to the end that the Apostles might continually give themselves to prayer, and to the Ministry of the Word. And this has been continued from that time forward in the Church, as appears from Rom. xii., 8, where the Apostle, speaking of this office, saith, " he that giveth, let him do it with simplicity." And (1 Cor. xii., 28), speaking of " helps," he means those who are appointed in the Church to help and assist the poor and indigent in time of need ; from which passages

we may easily gather, what the Deacons' office is, namely :

That they, in the *first* place, collect and preserve with all fidelity and diligence, the alms and goods which are given for the poor : yea, and use their utmost endeavours, that many good means be procured for the relief of the poor.

The *second* part of their office consists in distribution, wherein are required not only discretion and prudence, to bestow the alms only on fit objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection ; as the Apostle requires (Rom. xii., and 2 Cor. ix.) For which end it is very beneficial that they administer relief to the poor and needy not only with external gifts, but also with comforting words from Scripture.

To the end therefore, beloved brethren, N. N., that every one may hear that you are willing to take your respective offices upon you, ye shall answer to the following questions :

And, in the *first* place, I ask you, both Elders and Deacons, whether ye feel in your hearts that ye are lawfully called of God's Church, and consequently of God himself, to these your respective holy offices ?

Secondly. Do ye believe the books of the Old and New Testament to be the only Word of God, and the perfect doctrine of salvation ; and do ye reject all doctrines repugnant thereto ?

Thirdly. Do ye promise, agreeably to that doctrine, faithfully according to your ability, to discharge your respective offices, as they are here described ? Ye Elders, in the government of the Church together with the Ministers of the Word : and ye Deacons, in the ministration to the poor ? Do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the Church ?

Upon which they shall answer :
Yes.

Then the Minister shall say :

The Almighty God and Father replenish you all with his grace, that ye may faithfully and fruitfully discharge your respective offices. *Amen.*

The Minister shall further exhort them, and the whole congregation, in the following manner :

Therefore, ye Elders, be diligent in the government of the Church, which is committed to you and to the Ministers of the Word. Be also, as watchmen over the house and city of God, faithful to admonish and to warn every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the Church of God. And, ye Deacons, be diligent in collecting the alms, prudent and cheerful in the distribution of the same : assist the oppressed, provide for the true widows and orphans, show liberality unto all men, but especially to those that are of the household of faith. Be ye all with one accord faithful in your offices, and hold the mystery of the faith in a pure conscience, being good examples unto all the people. In so doing you will purchase to yourselves a good degree, and great boldness in the faith which is in Christ Jesus, and hereafter enter into the joy of our Lord.

On the other hand, beloved Christians, receive these men as the servants of God. Count the Elders that rule well worthy of double honour, submit yourselves willingly to their inspection and government. Provide the Deacons with sufficient means to assist the needy. Be charitable, ye rich ; give liberally, and contribute willingly. And, ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them, and avoid murmuring : follow Christ, for the food of your souls,

but not for bread. "Let him that stole [or who hath been burdensome to his neighbour] steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Each of you, doing these things in your respective callings, shall receive of the Lord, the reward of righteousness. But since we have no strength in ourselves, let us call upon the name of the Lord, saying :

PRAYER.

O LORD GOD and heavenly Father, we thank Thee that it hath pleased Thee, for the greater increase of Thy Church, to ordain in it besides the Ministers of the Word, rulers and assistants, by whom Thy Church may be preserved in peace and prosperity, and the indigent assisted ; and that Thou hast at this time granted us in this place, men who are of good testimony, and endowed with Thy Spirit. We beseech Thee, replenish them more and more with such gifts as are necessary for them in their ministration ; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may, in his respective office, acquit himself as is becoming : the Elders, in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheepfold of Thy beloved Son, and in admonishing and reproving disorderly persons : in like manner, the Deacons, in carefully receiving, and liberally and prudently distributing the alms to the poor, and in comforting them with Thy Holy Word. Give grace both to the Elders and Deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain, or persecution of the world. Grant also especially Thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the Elders, count-

ing them worthy of honour for their works' sake ; give also unto the rich, liberal hearts towards the poor, and to the poor, grateful hearts towards those who help and serve them ; to the end that, every one acquitting himself of his duty, Thy Holy Name may thereby be magnified, and the Kingdom of Thy Son Jesus Christ enlarged, in whose Name we conclude our prayers, saying : Our FATHER, etc.

V. FORM OF MARRIAGE.

THE CONFIRMATION OF MARRIAGE BEFORE THE CHURCH.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions, to the end that you, N. and N., who desire to have your marriage bond publicly confirmed in the name of God here in this Church, may also be fully assured of the certain help of God in your afflictions, hear from the Word of God, how honourable the marriage state is, and that it is an institution of God, which is wellpleasing to Him. Wherefore He also will, as He hath promised, bless and assist married persons, and on the contrary, judge and punish whoremongers and adulterers.

I. In the first place you are to know, that God our Father, after He had created heaven and earth, and all that in them is, made man in his own image and likeness, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after He had created man He said, " It is not good that man should be alone, I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam and he slept ; and He took one of his ribs, and closed up the flesh instead thereof. And the rib which

the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh ; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh." Therefore ye are not to doubt but that the married state is pleasing to the Lord, since He made unto Adam his wife, brought and gave her Himself to him to be his wife ; witnessing thereby that He doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honour it with his presence, gifts and miracles in Cana of Galilee, to show thereby that this holy state ought to be kept honourably by all, and that He will aid and protect married persons, even when they least expect it.

But that you may lead a godly life in this state, you must know the reasons wherefore God hath instituted the same. The *first* reason is, that each faithfully assist the other, in all things that belong to this life and that which is to come. *Secondly*. That they bring up the children which the Lord shall give them, in the true knowledge and fear of God, to his glory, and their salvation. *Thirdly*. That avoiding all uncleanness and evil lusts, they may live with a good and quiet conscience. For, "to avoid fornication, let every man have his own wife, and every woman her own husband ;" so that all who are come to their years, and have not the gift of continence, are bound by the commandment of God, to enter into the marriage state, with the knowledge and consent of their parents or guardians, and friends ; so that the temple of God, which is our body, may not be defiled ; for whosoever defileth the temple of God, him shall God destroy.

II. Next you are to know your respective duties towards one another according to the Word of God.

You, who are the bridegroom, must know, that God hath set you to be the head of your wife, that you, according to your ability, may lead her with discretion ; instructing, comforting, and protecting her, as the head rules the body ; yea, as Christ is the head, wisdom, consolation, and support of his Church. Moreover, you are to love your wife as your own body, as Christ hath loved his Church ; you shall not be bitter against her, but dwell with her in all wisdom, giving honour to the wife, as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered. And since it is God's command, " that the man shall eat his bread in the sweat of his face," therefore you are to labour diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to those who are in need.

In like manner, must you, who are the bride, know how you are to behave yourself towards your husband, according to the Word of God. You are to love your lawful husband, to honour and fear him, and to be obedient unto him in all lawful things, as to your Lord, " as the body is obedient to the head, and the Church to Christ." You shall not exercise any dominion over your husband, but be silent : for Adam was first created, and then Eve, to be an help to Adam ; and after the fall, God said to Eve, and in her to all women, " your will shall be subject to your husband." You shall not resist this ordinance of God ; but be obedient to his Word, and follow the examples of godly women, who trusted in God, and were subject to their husbands ; " as Sarah was obedient to Abraham, calling him her lord." You shall also be an help to your husband in all good and lawful things, looking to your household, and walking in all honesty and virtue, without worldly pride, that you may give to others an example of modesty and propriety.

Wherefore you, N., and you N., having now understood that God hath instituted marriage, and what He commands you therein, are you willing thus to walk in this holy state, *as you do here profess before this Christian assembly*, and are you desirous to be confirmed in the same?

Answer. Yes.

Whereupon the Minister shall say to the assembly :

I take you all, who are here present, to witness, that no lawful impediment to the union of these persons has been alleged.

Further to the married persons :

Since then it is right and fit that you be furthered in this matter, the Lord God will confirm the purpose which He hath given you ; and may your beginning be in the name of the Lord, who made heaven and earth !

Hereupon the Minister having caused them to give to each other the right hand shall speak first to the Bridegroom :

N. Do you acknowledge here before God, *and this his holy Church*, that you have taken, and do take to be your lawful wife, N., here present, promising her never to forsake her ; to love her faithfully ; to maintain her, as a faithful and pious husband is bound to do to his lawful wife ; to live holily with her ; keeping faith and truth to her in all things according to the Holy Gospel?

Answer. Yes.

Afterwards to the Bride :

N. Do you acknowledge here before God, *and this his holy Church*, that you have taken, and do take to be your lawful husband, N. here present, promising to be obedient to him ; to serve and assist him ; never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to do to her lawful husband according to the Holy Gospel?

Answer. Yes.

Then the Minister shall say :

The Father of all mercies, who of his grace hath called you to this holy state of marriage, unite you in true love and faithfulness, and grant you his blessing. *Amen.*

Hear now from the Gospel, how firm the bond of marriage is (Matthew xix., 3—9). “The Pharisees came unto Him tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery.” Believe these words of Christ, and be fully assured that our Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein, with patience and thanksgiving, as from the hand of God ; and thus all things will turn to your advantage and salvation. *Amen.*

Then the Minister shall bid the married persons to kneel down, and exhort the congregation to pray for them.

PRAYER.

Almighty God, who shewest Thy wisdom and goodness in all Thy works and ordinances, and hast

from the beginning declared that it is not good that man should be alone, and therefore hast created an help meet for him, and ordained that they who were twain should be one, and punishest all impurity, we beseech Thee, whereas Thou hast called these persons to the holy state of marriage and united them therein, that Thou wouldst give them Thy Holy Spirit, so that they, in true and steadfast faith, may, according to Thy divine will, live in holiness and withstand all wickedness.

Bestow on them Thy blessing, as Thou didst bless the believing Patriarchs, Thy friends and faithful servants, Abraham, Isaac and Jacob, that they may, as joint-heirs of the covenant which Thou didst establish with those Patriarchs, bring up the children it may please Thee to give them, in all godliness, to the glory of Thy Name, to the edification of Thy Church, and to the extension of Thy Holy Gospel. Hear us, Father of mercies, through Jesus Christ, Thy dear Son, our Lord, in whose Name we thus conclude our prayer :

Our Father, who art in Heaven, hallowed be Thy Name ; Thy Kingdom come ; Thy will be done in earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors ; and lead us not into temptation, but deliver us from the Evil One : For Thine is the Kingdom and the Power and the Glory, for ever : AMEN.

Hearken now to the promise of God, from Psalm cxxviii.: " Blessed is every one that feareth the Lord ; that walketh in his ways. For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion ; and thou shalt see the good of Jerusalem all the days

of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

The Lord our gracious God replenish you with his grace, and grant that you may long live together in all godliness and holiness. *Amen.*

VI. THE CONSOLATION OF THE SICK.

THE FOLLOWING TEXTS OF SCRIPTURE SUGGEST
INSTRUCTION AND COMFORT.

I. SIN AND DEATH.

Psalm li., 5. Rom. v., 12. Gen. iii., 17-19. Psalm lxxxix., 48. Eccles. ix., 5. Heb. xiii., 14; ix., 27. 2 Sam. xiv., 14. Job ix., 25. Psalm xxxix., 4-7. Eccles. xii., 7. James iv., 14. 1 Pet. i., 24. Eccles. iii., 1, 2. Job xiv., 5. Acts xvii., 26. Job vii., 6; ix., 25. Heb. xi., 13. Psalm xc., 10. 2 Pet. iii., 8. Ephes. ii., 3. Titus i., 16. Psalm xiv., 1. Rom. vii., 19. Psalm li., 7, 8.

II. JUSTIFICATION FOR THE RIGHTEOUSNESS OF CHRIST IMPUTED TO BELIEVERS.

Rom. iii., 24, 28, 30. Acts x., 43. Phil. iii., 9. Psalm xxxii., 1, 2. Rom. v., 1; viii., 3: 30-35. Isa. i., 18. Tit. ii., 14. James ii., 18. Gal. iii., 13. Acts xiii., 38, 39. Heb. xi., 6; ii., 17. Rom. iii., 28; iv., 24, 25; v., 17-19. Jer. xxiii., 6. 2 Cor. v., 12.

III. DEATH DESIRABLE TO A BELIEVER.

2 Cor. v., 1-8. Rom. vii., 24; viii., 22. 1 Cor. xiii., 12. Isa. lxiv., 4. 1 Cor. ii., 9. Psalm lxxxiv., 10. Psalm xxxvi., 9. John xiv., 2, 3. Rev. xxi., 23. Phil. i., 21-23. John xii., 26; v., 24. Luke xxiii., 42, 43. Eccles. xii., 7. Phil. iii., 20, 21. 1 Pet. v., 10. Rom.

viii., 17, 18. 2 Cor. iv., 17. Psalm xxx., 5. 1 Peter iv., 13. Heb. xiii., 12. 1 Peter ii., 21. James i., 2. Rom. v., 3-5. James v., 8, 10, 11. Heb. ii., 9. Mat. x., 22. 2 Tim. iv., 7, 8. James i., 12.

IV. WATCH AND PRAY.

1 Pet. iv., 7. Luke xii., 35-43. Mat. xxv., 13. Mark xiii., 33. 2 Pet. iii., 10. Luke xxi., 34, 36. John iii., 3. Rom. viii., 17.

V. RESURRECTION AND GLORY.

1 Cor. xv., 16. Ezek. xxxvii., 5. Job. xix., 25, 26. John v., 28, 29. 1 Thess. iv., 13-17. 2 Cor. v., 10. John xi., 25, 26 ; xiv., 19. 1 Thess. iv., 13-17. 2 Cor. v., 10. John xi., 25, 26 ; xiv., 19 ; xvii., 24. Rev. iii., 21. Rev. vii., 14-17. 1 Cor. xv., 49-57. Acts vii., 59. Rev. xxii., 20.

VII. THE CREEDS.

THE CONFESSION OF FAITH.

Composed in the Council of Nice, A.D. 325.

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father, before all worlds ; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made : who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried ; and the third day he rose again according to the

Scriptures ; and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again, with glory, to judge both the quick and the dead ; whose kingdom shall have no end.

And in the Holy Ghost the Lord and giver of life, who proceedeth from the Father, who with the Father and the Son is worshipped and glorified ; who spake by the prophets. And one holy Catholic and Apostolic Church. We acknowledge one baptism for the remission of sins ; and we look for the resurrection of the dead, and the life of the world to come. *Amen.*

THE CREED OF ATHANASIUS, A.D. 333.

1. WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

2. Which faith, except one do keep whole and undefiled, without doubt he shall perish everlastingly.

3. The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity :

4. Neither confounding the Persons nor dividing the Substance.

5. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one ; the Glory equal, and the Majesty co-eternal.

7. Such as the Father is, such is the Son, and such is the Holy Ghost :

8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated :

9. The Father incomprehensible, and the Son incomprehensible, and the Holy Ghost incomprehensible :

10. The Father eternal, the Son eternal, and the Holy Ghost eternal.

11. And yet they are not three Eternals ; but one Eternal :

12. As also there are not three Incomprehensibles, nor three Uncreated, but one Uncreated, and one Incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty :

14. And yet they are not three Almightyies, but one Almighty.

15. So the Father is God, the Son is God, and the Holy Ghost is God :

16. And yet there are not three Gods, but one God.

17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord :

18. And yet they are not three Lords, but one Lord.

19. For as we are compelled by the Christian Truth to acknowledge each person by himself to be God and Lord,

20. So we are forbidden by the Catholic faith to say, there be three Gods, or three Lords.

21. The Father is made of none, neither created nor begotten.

22. The Son is of the Father alone, not made, nor created, but begotten.

23. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity, there is not first nor last, nor greater nor less :

26. But the whole three persons are coëternal together, and coëqual.

27. So that in all things, as it is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.

28. He therefore that will be saved, must thus think of the Trinity.

29. Furthermore, it is necessary to everlasting

salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God is God and Man :

31. God of the substance of the Father, begotten before the world : and man of the substance of his mother, born in time :

32. Perfect God and perfect Man, having a reasonable Soul and a human body :

33. Equal to the Father, according to his Godhead : and inferior to the Father as to his manhood :

34. Who, although he be God and Man, yet is not two but one Christ :

35. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God.

36. He is not one by mixture of Substance but by unity of Person.

37. For the reasonable soul and flesh is one man ; so God and man is one Christ :

38. Who suffered for our salvation, descended into hell, rose again the third day from the dead.

39. He ascended into heaven, sits at the right hand of God, the Father, Almighty :

40. From whence He shall come to judge the quick and the dead.

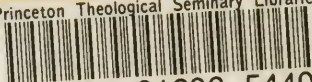
41. At whose coming, all men shall rise again with their bodies :

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

44. This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

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